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CONTENTS

	PAGE
CHRONICLE	241-244
TOPICS OF INTEREST	
The Psychopathic Clinic and Spiritual Guidance	
—The Limits of Paternalism—The Spoils of	
Time—The Movies Look Forward—Paying	
Homage to Paine.....	245-253
COMMUNICATIONS	253
EDITORIALS	
The N. E. A., the Masons and Federal Schools	
—Stewards of the Poor—The Craze for	
Athletics—Demon Rum Climbs Over the Side	
—Summer Reading	254-256
LITERATURE	
A Fairy Tale for Critics—Thanks Given—	
Reviews—Books and Authors—Books	
Received	256-260
EDUCATION	
English Professors in Conference.....	261-262
SOCIOLOGY	
Laws, Legislation and Liberty.....	262-263
NOTE AND COMMENT.....	263-264

Chronicle

Czechoslovakia.—The Popular party in Bohemia recently held a general meeting of its delegates. This was in conformity with its statutes which call for a congress once every two years. There were present 1,210 delegates, one for every hundred members. The congress by far exceeded any merely sectional convention, giving in reality a glimpse of the growth of the entire party and of its strength throughout the republic. A summary of the results hitherto attained was drawn up for the delegates and is briefly as follows:

1. The two years of Coalition Government, in which the Popular party participated and was represented by two Cabinet Ministers, have destroyed the false impression that the Catholics are not real friends of the republic and of the nation.

2. In parliament and Government the Popular party has been the Christian leaven in the political life of the country and very frequently the mediator between opposing class interests. As its parliamentary representation is yet rather small, it cannot simply force its views on the other parties; nevertheless a great deal of good has been accomplished and even incomparably more evil averted, especially in regard to the relations between Church and State. Whilst all the other parties have contracted one or other sordid stain, the escutcheon of the Popular party remains clean and its honesty wins confidence and followers.

3. The Catholic press, in as far as it is controlled by the party, is relatively flourishing, especially when compared with its condition two years ago. There was then in Bohemia only one small four-page evening paper, now Bohemian Catholics have one large morning paper, ten regional weeklies, and a general farmers' journal, a prosperous magazine for children, a family magazine and several papers for various Catholic trades unions. Central in all these activities is a large and very prosperous printing plant for which a spacious and finely situated building was bought the other day, which is to serve also as party headquarters. Another and smaller printing plant had been bought, in 1922, in a provincial town, and even the two taken together are insufficient for the present amount of work.

4. A central institution for the cultural endeavors of the Popular party was created in the People's Academy. It has already ninety-two branches in different districts in Bohemia. The Association of Catholic Parents and Friends of Christian Education, which is increasing rapidly, has been affiliated to it. It has also started the publication of religious and social tracts and leaflets, whilst a *Bulletin* for local leaders and organizers is to be launched. The Academy's endeavors are seconded by the Popular Publishing Co., Ltd., founded in 1922.

5. The cooperative movement is making headway, although not without difficulties, but the leaders are satisfied with the development registered so far. Much more successful is the growth of the Popular party's trade unions. In 1921 the Socialists made a violent onslaught on them, and aimed at their destruction, but the Catholic trade unions emerged victorious and must now be reckoned with in social questions. Of course, what has been accomplished is only a small part of what still remains to be achieved.

6. For organization and propaganda purposes about 10,000 meetings have been held in these two years. Two years ago there were 4,200 organized groups of the Popular party in Bohemia, at present there are 4,627 of them, and on the whole the party has official local representatives in 5,850 towns and villages, the increase in the number of these men being 810 in the last two years.

7. The League of Christian Teachers, founded in 1919 with 300 members, has overcome all its great initial difficulties. At present it has nearly 1,000 members, twice as many as in 1921. It publishes its own bulletin and is in charge of the magazines for the children and for the family mentioned above and has, among other undertakings, begun a "Collection for the Young."

In face of this evident growth and strengthening of the Popular party, Mgr. Srámek, its leader, had to answer the question: "Why, then, is the situation of the Catholic Church in the republic not a better one?" The explanation was given easily and is simple enough. There was a vast amount of latent hatred against the Church, which was unchained after the declaration of independence in 1918 and has not yet calmed down. Although eighty per cent of the people are Catholics, only a small portion of them are practising, well-instructed members of the

Church. Then, too, the representatives of the Popular party in Parliament are only 21 out of 285. The Catholics still frequently make their complaints in private, instead of loudly and publicly claiming the rights which the present legislation concedes to them. It is a legislation not bad in many points, but open to misuse and frequently misused by enemies of the Church.

The impending municipal elections give the Catholics an opportunity for improving the position of religion in the schools. And it is just in regard to schools that the Archbishop of Prague has in these days, in the name of the Episcopate of the republic, presented the Cabinet with a dignified memorandum. It contains a double protest:

(a) In a draft reorganization of the secondary schools the upper five classes are left without any religious instruction in their time schedule, not even as a non-compulsory subject, and (b) an official synopsis of points to be explained in the new subject "Civics," published at the same time as the draft mentioned above, shows that under the name of civics even the Ministry of Education intends to introduce *morale laïque* into the lower and higher elementary schools.

Germany.—The mark recently reached the low level of about 170,000 to the American dollar. Later in the week there was a light rally, but the mark still remains

**Labor and
the Mark
Collapse**

at a hopelessly low figure. The failure of the old and well established New York banking firm of Knauth, Nachol & Kuehne, which had intimate connections with German finance and had done excellent service in the German relief work, was a contributing cause to the panic on the Boerse. The purchasing power of wages was most keenly affected by the fall of the mark and serious labor troubles are as a consequence expected. The labor unions themselves, however, are in a precarious position since their funds have been made worthless by the latest collapse, and they may not be able to finance strikes for any length of time. The fall of the mark is said to have been accelerated by the clamor of labor for payment on the dollar basis. A formal demand to this effect was made by the German State employes, notably the railroad workers. The labor cry, according to the *New York Times* correspondent, is: "We want real money." Various suggestions for stabilizing the real value of wages have been made, including payment on a dollar basis, on a gold mark basis, or on a new arbitrary basis, subject to multiplication by the index figures of the living cost.

Premier Poincaré has definitely decided to refuse to submit to an international commission the question of the fixation of the reparations sum no matter whence the hint of such a project issues. This seems to be a direct comment upon what Secretary Hughes advocated last December. Other Governments had let it be known that they looked kindly on such a procedure. They have their

answer. Poincaré's position on the total of reparations seems flat and final, and is this: France insists absolutely upon recovering from Germany 26,000,000,000 gold marks, which represents her 52 per cent share of 50,000,000,000 marks. It is for each of the Allies to decide for themselves whether they will forgive or reduce their part of the 50,000,000,000 marks. France stands to receive hers in full. So she continues her drive on the Ruhr. General Degoutte, commander of the occupation forces, has prepared a decree providing for confiscation of all Ruhr valley industries, the products of which are applicable to the reparations account, and forced operation of the plants by the Germans is to be resorted to. General Degoutte claims to be making efforts to see to it personally that no shortage of food arises among the population through any fault of the French. This question of the Ruhr still remains of the most vital importance. Last week's AMERICA showed France's stubbornness on the question giving way a little. France sees the necessity of Allied agreement on the question more clearly than hitherto. Great Britain's questionnaire remains officially unanswered, though it is felt that the reply as given in AMERICA last week is substantially the form which the official answer will take. France awaits concurrence from Belgium, and Britain presses France. Belgium and France are momentarily halted in further conversations pending the settlement of the Belgian Cabinet crisis.

The terrorism carried on by French and Belgian troops against the civilian population of the Ruhr is maintained by Germany to be provoking the people to revolt. On June 18 Dr. Otto Wiedfeldt, German ambassador to the United States, delivered to the State Department Germany's protest. The communication requests no reply, and officials assert that none will be made. The text of Germany's note follows:

**Germany's
Protest**

Mr. Secretary of State: The German Government is anew placed under the necessity of calling the attention of the foreign powers not participating in the Ruhr action to the disastrous acts of violence with which the French and Belgian troops of occupation are proceeding against the population of the first and the newly occupied territory.

The steps taken by the German Government in the spirit of sincere desire to come to negotiations by their offer of May 2 and the memorandum of June 7, in order to bring to an end the present situation, have not prevented the French Government from continuing the reign of terror against the population in the most stringent forms. It may suffice in this respect to point out the following facts:

On May 2 the merchant Schlageter, on account of alleged acts of sabotage, was shot in execution of a sentence rendered by the French military court, although the French Government had been urgently requested to desist from rendering the situation more acute by carrying out this sentence of the court.

On June 10, the unaccounted for death of two French soldiers was taken as a reason for capturing on the street, severely maltreating, and finally shooting to death without any kind of judicial procedure, six Germans by a French parol. As shown by the annexed record of the sworn statement of a witness, it was from

**French
Procedure**

the outset without question that these Germans had nothing whatever to do with the death of the two French soldiers.

On June 11, Carl Moeller, 19 years old, was shot by French soldiers at Recklinghausen. On June 13, a French military court at Mayence, sentenced to death one Georges, teacher of agriculture, on account of alleged acts of sabotage.

All this is happening at the same time when the French Government is raising the demand that the population of the first and the newly occupied territory should give up passive resistance, and when the French Government is making the fulfilment of this demand the condition precedent for the commencement of negotiations which alone can lead to a solution of the present conflict. The contradiction in this attitude is apparent.

The acts of the French Government render illusory all efforts of the German Government to tranquilize the population; they not only strengthen the impression among the population that passive resistance must be continued against the foreign militarism, but beyond that create more and more imminent danger that the population thus wounded in their innermost feelings may be carried off to acts of desperate recklessness, the effect of which may extend far beyond the occupied territory.

The German Government has repeatedly proposed that unaccounted-for incidents should be investigated by international commissions. The French Government, however, has failed to reply to all such suggestions. Against such attitude and against the incessant French policy of terrorism the German Government raises protest and announces to the world that the responsibility for any consequences rests alone with the French Government.

Meanwhile the unsettled state of affairs in Belgium is delaying final agreement between the nations involved.

Guatemala.—President Orellana of Guatemala has suspended, for the second time, the publication *La Patria*, the only Catholic daily paper in Guatemala. The circum-

Suspension of Catholic Paper

stances of this action leave the impression that religious persecution is the motive. *La Patria* was founded about three years ago. The services rendered through its pages to the spiritual and material education of the people were very great and met with general appreciation. In December, 1921, the peaceful Government of President Herrera was overthrown by the unlawfully established Government of President Orellana, and violent persecution of the Catholic Church broke out over the country. In the storm of that time *La Patria* was forced to cease publication. Owing to the protest of the American Hierarchy against the banishment of the Archbishop and the introduction of Bolshevik methods in this western hemisphere, there followed a period of relative calm. Taking advantage of this condition, which looked like peace, a group of men, strong in faith and courage, notwithstanding the great pecuniary losses and unjust fines of the past, facing certain risks of the future, thought the needs of the Church in Guatemala called for the reappearance of *La Patria*. Accordingly, after the suspension of about a year, the paper was again issued. Just twenty-five days after it had begun anew, official suspension came. The directors of the paper sent out the following circular:

La Patria cannot today visit its readers, because, this morning, at half-past eleven, our director was called to the general head-

quarters of the police, to receive verbally the order that this paper must suspend publication. Later on, we went to the Minister of Justice. We were received with courtesy and informed that such measures did not emanate from his Cabinet, that he was ignorant of what had passed. We were promised, furthermore, that the matter would be investigated. We have placed our confidence in this high official, and foregoing further criticism we are hopeful that this arbitrary measure, of which we are the victims, will be repaired, and that no more obstacles will be put in the way of the exercise of a legitimate right.

The reason alleged for the suspension of *La Patria* is, that that paper dared call the attention of the President to the miserable living conditions of a group of poor families in Guatemala City, after floods had destroyed almost everything they could call their own. Such a reason loses weight in face of the fact that another publication *El Cuarto Poder* had described the terrors of this situation, and *El Cuarto Poder* continues in existence, yet *La Patria*, reproducing that same article in the same words, finds itself suspended.

The real reason would seem to be that *La Patria* in its issues of May 17 and May 18 reprinted the regulations of the Central-American Congress, held at Washington, in December, 1922, which regulations are also to be found in the April, 1923, issue of *Boletin de la Union Panamericana* edited and printed in Washington. Now it is known, that, during the Congress in Washington, Guatemala strenuously objected to the limitation of arms, asserting it had need to defend itself against the attacks of Mexico and other Central-American countries. It would appear, however, that the real reason for objecting was because ambitious and godless generals cannot become Presidents without the army's cooperation. Alone of the newspapers in Guatemala *La Patria* hinted this and gave to its readers accounts of the transactions and resolutions of the Congress held in Washington.

The religious situation is dire. The venerable Archbishop is in exile and no correspondence with him is possible. Eighty large parishes are without pastors. The youth of the country is ignorant of religion. Many live and die without the Sacraments.

Italy.—After seven months of rule, Mussolini still holds the reins. The Fascist regime has changed things in Italy. According to Mussolini, much of the civil dis-

Mussolini's Reforms

order prevalent before his time was due to the fights between Fascists and Socialists. Taking stock of the work he has accomplished the Italian Premier reviews the last seven months. In answer to this direct question from the correspondent of the *New York Herald*: "What has the Fascist Government actually accomplished so far?" Mussolini thus summarizes:

The restoration of the value of the lire we naturally regard as one aspect of the complex problem of restoring the whole economic and financial organism. The restoration of Italy's economic well being has been stimulated enormously by a re-

newed sense of discipline and the desire of Italy's people to work hard. This new spirit is shown by the fact that since the Fascists came into power there has been no strike or social disturbance whatsoever. It is also displayed in the improved functioning of public services which depend largely on the spirit of the employees.

In the world of labor the institution of Fascist trade unions with their half million members, including both workers and employers, has responded to the country's crisis by supplanting class war with cooperation between capital and labor.

The Premier went on to discuss administrative reforms, which he said, were four in number:

First, we have increased the number of tax payers in one of the most important sources of revenue, that is on personality, by the extension of this tax to the very numerous category of private farmers. The revenue during the coming fiscal year will be increased by about 500,000,000 lire through this taxation reform, according to treasury estimates. Besides the taxes have been simplified. The former thirteen direct taxes have now been reduced to three—those on land, house and income. Moreover the rates have been lowered because the taxes now fall more widely and collections are more strictly enforced.

Second, we have done away with superfluous bureaucratic bodies including four ministries, under ministries, countless commissions, fifty-five tribunals, and several hundred prefectures. Third, we have suppressed the expensive police organization of the *Guardia Regia*. Fourth, we have combined in the Ministry of the Treasury all the separate finance control systems which for some mysterious reason had been under the control of each Ministry.

Premier Mussolini announced that other reforms were in preparation, and added: "It is our effort to graft a new growth of vitality to the old trunk, maintaining while we work a rigorous silence until the reforms become defined provisions." Though some opposition to the Fascists was evidenced during Premier Mussolini's recent tour, he seems to have been met generally with plaudits of approval.

During the week Mt. Etna burst forth in violent eruption. The eruption was preceded by a series of loud explosions and deep rumblings. At times the ground shook

Eruption of Mt. Etna

with earthquakes. The slopes of Etna are dotted with numerous prosperous villages. From these the terror-stricken people fled, warned off by the immense clouds of smoke and blazing cinders which issued from the roaring crater of the volcano. Fascists, policemen, firemen, eager helpers of all kinds assisted the people to places of safety. Catania is the nearest large city and thither the people were transported. The fiery stream of lava flowed down the sides of Etna overwhelming luxurious vineyards. The village of Cerro lay in the path and soon disappeared from view. Onward the lava advanced to Linguaglossa, a village of 16,000 inhabitants. Desperate efforts to save the place resulted in success. Amid deafening noise and blinding smoke and stifling heat, men worked, to turn the stream of lava away from Linguaglossa. The earthquakes have ceased and the volcano grows less violent. Castiglione, the other most threatened town seems now to be also out of danger. During these fearful days the King visited the

stricken area and was cheered mightily. The presence of Mussolini, who also hurried to the scene brought courage to the people. Richard Washburn Child, the American ambassador went to Catania to convey the sympathy of the American people to the sufferers in their time of trial. Cardinal Francica-Nava, Archbishop of Catania communicated to the people the paternal sympathy of the Holy Father and to the clergy orders to do all in their power to help the people. The Pope has sent 1,000,000 lire for relief work, to the Archbishop of Catania, and an additional 25,000 lire to the Bishop of Acireale.

Fields once fertile with crops and vines lie in desolate ruin and 30,000 inhabitants are reported to be homeless. The money loss is estimated at 100,000,000 lire, not including the injury to crops. The whole dreadful catastrophe seems to have been accompanied by no loss of life.

Rumania.—The latest turn taken by the Rumanian religious persecution is the promotion of what the English Catholic News Service describes as an encircling movement, whose object is to gather the entire population into the Rumanian Orthodox Church. It was in the Government journal *Patria* itself that Professor Ghibu, formerly an employe of the Ministry of Education and now stationed at the University of Cluj, in Transylvania, issued his fanatical call for the repression of all forms of worship other than that of the Orthodox State Church. The first step to be taken, he declared in this official Government organ, is to confiscate all the Church property belonging to non-Rumanian Churches and hand it over to the Orthodox Church. Protestantism is to be equally expropriated with Catholicism, but the Catholic Church which for so many centuries had carried on its work in the now enslaved Transylvanian territory naturally offers the most desirable booty, since many rich endowments were conferred upon it by the Catholic Kings of Hungary. A beginning, Professor Ghibu therefore suggests, might be made with the confiscation of all the Catholic churches in Cluj where he himself resides. In the first place he advises the seizure by the Government of the University Church and the beautiful Church of St. Michael. "The position is extremely difficult," writes the Catholic News Service, "for both the Protestants and Catholics, who have been handed over to Rumanian sovereignty by the peace treaties, are absolutely at the mercy of their new rulers." Any enormity, it would appear, can be practised upon them with perfect impunity, since the Powers who handed them over to the Rumanian despotism are not in the least concerned about the observance of the pledges that are now shown to have been the merest sham. In their own turn, the heads of the Orthodox Church, "have not so much as lifted a finger to stay this victimization of their non-Orthodox Christian brethren." The Orthodox Church has in fact played a leading role in this religious persecution.

The Psychopathic Clinic and Spiritual Guidance

IV

CHARLES BRUEHL, D.D.

A GAINST the absurd claim, which has been seriously put forth, that the whole orientation of life must come from the psychopathic clinic, our protest cannot be too emphatic, since such a procedure would make disease an ideal and abnormality the pattern of conduct. It cannot be tolerated that the psychiatrist assume the supreme spiritual guidance of the patient and that he reconstruct his mental and moral life after models that have been derived from the clinical laboratory. As the pedagogue is bound to subordinate both the educational content and the educational methods to the more inclusive requirements of ethics and religion, so in like manner the psychiatrist must defer to the prior rights of the minister of religion and the exponent of the moral law. There is a question here of mixed jurisdiction and the psychiatrist may not presume to take upon himself the full and absolute competency in this realm.

Quite openly, however, it has been advocated that the nerve specialist take the place of the spiritual guide and exercise full control over the reorganization of the patient's life. "It is," writes Dr. T. W. Mitchell, "thought by many people whose opinions are deserving of respectful consideration that the role of spiritual director should be openly adopted by the physician in his treatment of neurotic disorders." ("The Psychology of Medicine.") And Miss Rosalie Gabler frankly calls the psychopathologist the physician of the soul. ("Disguises of Love; Psychoanalytical Sketches." By W. Stekel. Translated by Rosalie Gabler). This is a confusion of issues and an intolerable usurpation. It is not without its pronounced element of irony, for modern psychotherapy is practically unanimous in its denial of the existence of a soul.

The claim is particularly offensive to the Catholic, in whose eyes the priest has an historical and divinely conferred right to that title, of which he ought not to be deprived. Consequently, whenever religious and moral issues are involved in the treatment of the patient, the physician must submit his plans for approval to him who is able to speak with authority on their accord with the principles of morality and the tenets of Christianity. In the purely therapeutic function, the priest has no desire to interfere, but the sphere of spiritual, moral and religious direction he cannot allow to be invaded by the psychotherapist. This division of labor is recognized and courageously asserted by Dr. Hugo Muensterberg, who very fittingly remarks: "Where the physician be-

lieves that the psychomedical treatment demands a new equilibrium of the patient to be secured by religion, there the minister should be called for assistance." ("Psychotherapy").

It is proper that there be correlation between psychotherapeutics and religion, but under no circumstances may the one be substituted for the other. The psychiatrist must not attempt to displace the spiritual director and besides medical advice to offer his patient also moral, religious and vocational guidance. That is entirely beyond his sphere, since it requires a training and an authority which he does not possess. A young science usually assumes an air of superciliousness towards its older brothers and manifests a clumsy arrogance. In its desire to assert itself and to gain due recognition, it is tempted to trespass on foreign territory and to infringe the rights of others. Thus it has happened in regard to therapeutics. It has thought that it was destined to absorb everything and to give a new orientation to all existing sciences. One school of psychotherapeutics, that of psychoanalysis, aims at nothing less than a transvaluation of all values. "Psychoanalysis," boldly writes Dr. Isador H. Coriat, "is beginning to found a new ethics as well as a new psychology, a new neurology and a new school of literary criticism." ("What is Psychoanalysis?") The claims of André Tridon are even more sweeping:

Its terminology, at first forbidding, has enriched the language with entirely new expressions, without which the cultured would find themselves helpless in psychological discussions. It has supplied not only physicians but artists, thinkers, sociologists, educators and critics, with a new point of view. It offers to the average man and woman a new rational code of behavior based on science instead of faith. ("Psychoanalysis").

Such an exaggeration merits the severest rebuke. But when these usurpations are also extended to the sacred domain of religion, they must be resisted in every possible way and combated without compromise. Much more sensible is the position of Dr. W. H. R. Rivers, who is willing to give religion its due and who, like Dr. Muensterberg, pleads for a sympathetic cooperation of the minister of religion and the psychotherapist.

Recent movements in psychotherapeutics [he states] go far to bridge the gulf between medicine and moral teaching and will help us to coordinate and reduce to common principles the work of the physician, the teacher, the social reformer and the priest. The great interest of modern trends in psychotherapeutics is that at this late stage of social evolution they seem to be again bringing religion and medicine into that intimate relation to one another which existed in their early history. ("Encyclopedia of Religion and Ethics").

The psychiatrist will lose nothing if he respects the unquestionable rights of the priest and he can derive great benefit from the undoubted psychological knowledge which the latter has acquired in the exercise of the holy office that brings him into such intimate contact with souls and gives him such deep insight into human misery.

The spiritual director on the other hand, will at times find it expedient to instruct his client to seek the good services of an experienced psychopathologist. There are moral ailments which are rooted in some functional mental trouble and which will yield only to proper medical treatment. Weakness of will, induced by a long indulgence in vice, may become an actual malady that can no longer be cured by purely moral means, but that must be dealt with by the psychiatrist. It may also become impossible for the spiritual director to cope successfully with certain aggravated forms of depression, scrupulosity and perversion. Not to point out in such circumstances the relief that may be obtained from a nerve specialist would be unfair to the penitent.

In a limited way, autosuggestion and posthypnotic suggestion may be invoked as valuable aids for moral improvement. Of this pastoral use of hypnotism, Dr. Boyd-Barrett, S.J., writes as follows:

Sometimes, by suggestion, a loathing for the vice to which the subject is addicted can be aroused. Often this loathing lasts a considerable time and an opportunity is afforded the patient of pulling himself together and of acquiring a holier and nobler outlook on life. Many moral states, closely bordering on psychoneuroses, such for instance, as scrupulosity, could be treated by hypnosis with some prospect of success. Religious melancholia and discouragement could be likewise dealt with in this way. And in the sphere of sexual abnormality and perversion many doctors claim to have effected cures by hypnotic suggestion. ("The Meaning and Use of Hypnosis," *The Month*, 1923.)

In such cases, then, the assistance of the psychopathologist is extremely valuable and to be sought by the spiritual director; but the former must not assume the responsibility to treat these moral defects, which at the same time partake of the nature of a mental disease, singlehanded and unassisted by the spiritual director.

Spiritual direction and psychiatry have each their legitimate sphere upon which the other should be careful not to encroach. But the spiritual director is usually very little inclined to invade the precincts of psychiatry and, accordingly, needs no emphatic warning, whereas the psychotherapist is much more tempted to infringe on the legitimate territory of the physician of the soul and for that reason must be solemnly cautioned against such unwarranted aggression. There is also, however, a borderland where their jurisdictions overlap and with regard to which there ought to be mutual cooperation. Without distrust and with due respect for the rights of the other, the two should enter into consultation in such cases and adopt the most promising measures for the cure of what is both a moral defect and a mental disease. Much good is sure to come from such generous cooperation, in which, however, it must be kept in mind that the competence of the spiritual director is of a higher type and more exalted character than that of the psychopathologist.

Duly honoring the physician and fully acknowledging his rights in his own sphere, we strenuously resist his encroachments on fields that lie outside his jurisdiction. As a restorer of health to the diseased mind, we have nothing but admiration for the psychopathologist; if, however, he unwisely and unjustly ventures into the different field of education, vocational guidance and spiritual direction, we deny his competence and denounce his arrogance.

The Limits of Paternalism

WALTER B. KENNEDY

THREE divergent events have recently occurred which direct attention to governmental excesses passing current under the title of paternalism. These widely separated happenings are: (1) the signing of the repeal of the Mullan-Gage law by Governor Smith, (2) the decision of the United States Supreme Court declaring the Minimum Wage law unconstitutional, and (3) the passage of the Oregon school law outlawing private schools in that State.

At first blush, it may seem that these scattered occurrences offer very slight opportunity for contrasts or similitudes. However, analysis will disclose that, in their respective fields, they are offshoots of the same basic and impending problems, namely, the limitations of law in the social order, the interpretation of the Constitution regarding individual rights, and most important of all,

the rising tide of encroachment by the government upon the home, the school and the factory.

The advocates and the opponents of the Mullan-Gage law, the Minimum Wage decision and the Oregon school law have this much in common: they all insist with considerable show of temper that the Constitution supports and justifies their contrasted positions. When Governor Smith gravely states: "I yield to no man in my reverence and respect for the Constitution of the United States," Wayne Wheeler, counsel of the Anti-Saloon League, heatedly replies that "this temporary repudiation of the obligation to support the United States Constitution will be taken care of by the voters of the Empire State themselves." Mr. Justice Sutherland and four learned justices united in a declaration of unconstitutionality in the Minimum Wage case, and yet we are

somewhat perplexed to find that Chief Justice Taft and two of his associates were equally certain that the Minimum Wage law did not offend the provisions of the organic law. In Oregon, the majority of the voters apparently were moved by the belief that the Constitution and their expression of "patriotism" were in strict accord, and, needless to add, the minority just as vehemently contended that this school law was a gross and intemperate invasion of constitutional rights.

It is not the time to follow out the apparent flexibility of the Constitution which these contests would seem to indicate. Suffice to say that this remarkable and highly respected document of the founders is not broad enough to cover all the antagonistic theories involved in these three debates. Is there any pervading and embracing conflict, any single issue reflected in all three of these enactments? Leaving to one side the religious and economic aspects of these laws, and focussing our attention upon the legal and political issues underlying them, it seems that there is a rather striking concurrence. This unified problem is the discovery of the limits of governmental intervention, the definition of the duty of the State to seek out and correct imperfections in the daily life of its citizens, the balancing of the freedom of individual action and the police power of the Government.

The same questions are clearly visible in the tri-partite discussion of prohibition, minimum wages and State-operated schools. They may be reduced to two basic queries: (1) Has the Government, State or national, the constitutional right to pass the given statute? (2) Is it *expedient* and *necessary* for the Government to pass the law, assuming that it has the constitutional right so to do?

Adverting to our first query, we have already noted the conflicting views regarding the constitutional validity of the repeal of the Mullan-Gage law, the Minimum Wage statute and the Oregon school law. When lawyers and courts are not able to agree as to the application of the Constitution, the bewildered layman cannot be blamed for timidly withdrawing from the wilderness of confusion which exists in the field of constitutional law. It may not be out of place to notice that this variance in constitutional interpretation is not confined to the courts. The legislative department, as extended by the referendum, in the Oregon school law, and the executive branch, in the action of Governor Smith, are interpreters of this same fundamental law. In the case of the Minimum Wage law alone has the Supreme Court spoken, and even here in no certain manner, by reason of the cogency of the dissenting opinions. The final chapters in the Oregon school case and the repeal of the New York State enforcement act remain to be written by the Supreme Court. The best guess of jurists seems to be that the Oregon school law is a palpable and clear violation of religious liberty, and that New York is under no duty to pass supplemental legislation to parallel the Volstead Act.

While the constitutional phases of law may be shad-

owed in uncertainty and confusion, the attitude of the public in regard to the *expediency* and the *necessity* of these laws is more discernible. There is today a growing feeling that an attempted cure-all of every individual shortcoming by legislation is a futile, unwise and impossible task. Paternalism in government is very strongly denounced by non-partisan and non-political critics. America is becoming convinced that it is about time to evaluate these governmental encroachments, to strike a balance between the proper and feasible attempts to improve the social order and the wild and fanatical rantings of the extremists of both sides. This does not indicate a relapse to a political philosophy of quietism, or a return to an era of *laissez faire*, but it presages a somewhat tardy recognition of the limitations of law and the evils of bureaucracy in government.

This pressing problem of readjustment in the legal order, it is submitted, appears in the message of Governor Smith, which accompanied the signing of the repeal of the Mullan-Gage law, when he says: "What the country is looking for today, if I read the signs of the times aright, is a constructive, forward-looking suggestion that disregards entirely the fanatical wets and the fanatical dries." It is found in the arguments of Dr. Ryan and the advocates of the minimum wage, who are striving to offset the real inequalities of the wage contract, while denouncing ruthless employers on the one hand, and the State-ridden program of Socialism on the other. It is present in the contentions of non-sectarian critics of a policy of federalized education which would vest in the State complete and exclusive operation of all schools. While conceding to the State the power to direct the education of the child in accord with the highest ideals of American institutions, they stress the danger of a stilted and Procrustean educational system and reject the senseless invasion of religious teaching under a veneer of pretended Americanism.

It is hardly necessary to add that the foregoing examples of current legislative acts are merely types of a constantly enlarging number of laws which turn to the State for relief against real or imaginary defects in society. Consider the agitation for maternity laws, old age pensions, federal aid of all sorts, movie and press censorship, uniform divorce laws, birth-control legislation, single moral standard for the sexes to be imposed by law, and many similar movements—all of which invite questions of the efficacy of governmental intervention and federal centralization. It is not intended to undertake the ambitious task of classifying this mass of pending legislation; nor is it asserted that all these laws are necessarily bad or good.

Our objective is satisfied if we catch the trend of all these movements. They show that we are yearly turning more and more to the sovereign power to remedy not only group inequalities, organized selfishness and societal eruptions—a very laudable and necessary function of the

State—but we are now invoking State-aid to force the individual to do what a temporary majority may decide is best for him. Encouraged by success, there is a conscious effort to extend the arm of government into the remote corners of the individual life. No doubt a fine spirit of altruism and love of neighbor often prompts these suggestions of personal reformation by law, but there are also evidences of a pharisaical state of mind—reminiscent of the Puritanical “blue laws” of other days—which is easily detected and results in stubborn resistance by the general public.

But whatever the motives back of this endeavor to accomplish individual salvation by the magic of a statute, the fact, which the zealous reformer refuses to consider, is that this pyramid of individualistic restrictions places a burden upon the law which it was never intended to bear. Law and morals have ever been distinct and separable. The law has refrained, for practical reasons, from analyzing the inner thoughts of man unless they were carried into external acts. It modestly concedes to religion, ethics, education and self-help a prominent place as constructive forces in the relations of society. But the tendency of these legislative panaceas is to displace all these social agencies by the strong police power of the Government.

Within certain limits, there is admittedly an interlocking of social interests and individual actions, a field where the public welfare and the individual freedom clash, which justify and necessitate joint regulation by the State. But the attempt to supervise the peculiarly private and isolated acts of the single individual is a gesture which is destined to fail. It carries with it the abuse and excess of administrative discretion, onerous taxation and unwise centralization.

These limitations of law cannot be waived aside by the legislative *fiat*. The power of government is great and indispensable. It has its work to perform and these duties are bound to increase with the growth of urban life, the rise of industrialism and the solidification of society. But withal, let us calmly recognize that this external concentration of human relations has not changed the identity or character of the individual. Despite the vortex of social changes, he is still possessed of a free will and is endowed with powers of judgment.

There may be those among us who know best what the untutored man should do, or should not do, to perfect his earthly existence. Let them humbly render thanks for their superior wisdom and delicate discrimination. But let them also realize, however regretful the conclusion may be, that there are limits to the regulation of human activities by law; and that the State is not a proper, or a practicable, vehicle for superimposing its ideas and theories upon the unwilling individual.

The Spoils of Time

BLANCHE MARY KELLY, LITT.D.

UPWARDS of 3,000 years ago a king died and was buried in a tomb which had taken many years and the labor of thousands of slaves to build. He took with him into its recesses the appurtenances of his state, such things as became a royal funeral and there he lay through the centuries, as effectually hidden as though he had never been. There he lay until a few months ago a group of archaeologists discovered the tomb and began the excavations which have resulted in bringing to the light of the sun and the gaze of an astonished world these hoarded spoils of time. The inmost chamber of the royal tomb, where the king's mummy lies, is still unexplored, but all the piled-up splendors of the outer rooms have been carefully catalogued and shipped 500 miles to the museum at Luxor, where presently in glass cases they will be displayed to throngs on holiday.

If a grave in a modern cemetery had been so dealt with the act would have been denounced as ghoulish desecration. What is it that places the tomb of an Egyptian monarch, who in his life-time was treated with almost deific honors, beyond the pale of customary reverence for the dead? It is because he and all that appertains to him are so old that they have passed into the category of curiosities. Not only his tomb, but Tut-ankh-amen himself has become what historians call a monument, a memorial of things past. He has ceased to be an object of respect but he has become an object of interest.

There is no more widely shared human sentiment than this of regard for age. Whatever is old has an imperative claim upon our interest. Old books, old furniture, all that can be classified as antiques, are treasured for a value far beyond any that they possess intrinsically, and when they date from so remote a time as to be correctly described as antiquities, they cease to be regarded as legitimate objects of private ownership and are consigned to the custody of a public museum. In the case of a human being the fact that it is 3,000 years since he died and that his body has not gone the common way of flesh seems to divest him of all other human attributes, so that many who would shrink from one newly dead will gaze unperturbed upon an uncoffined Pharaoh. Indeed, a man needs not to have been dead 3,000 years to become something of a curiosity. He needs only to have attained somewhat beyond the average fulness of years to feel the complacency of Hardy's maltster, when he was assured by Jan Coggan: “Ye be a very old aged person. We all know that, and ye must have a wonderful talented constitution to be able to live so long.” Here, perhaps, is one who is the last of his race, the last of his regiment, the last of his class in college, one who can recall a person or an event which to the present generation is only less a part of the historic past

than Pharaoh himself. The general opinion concerning him seems to be that if he is not dead he ought, in the ordinary course of events, to be so, and "a wonderful talented constitution" seems to be the only explanation of his survival.

Back of all these phenomena lies the realization, present at least dimly even to the most frivolous mind, that it is the property of time to pass and to bear away with it certain things which by reason of their transitory nature are called the things of time. *Tout lasse, tout casse, tout passe*, is a perception that forces itself even upon the child who weeps over a broken toy, seeing in the shattered countenance of a doll some reminder of a mysterious and inevitable end, some hint of the irreparable loss. By degrees, and yet all too quickly, the child perceives that she herself is among the things that pass, that in the garden where she played not only is there no longer a child at play but nothing to show that she was ever there. Wistfully, then, she begins to put by some treasures, begins to collect her own monuments, trifles that shall be to her a perpetual memorial of a thing that all too certainly is not perpetual, unaware that in this she has been forestalled and that memorials of the prehistoric period of her infancy have been laid away by a maternal hand against a day when there shall be need of wherewith to remember.

This, in little, is the origin of all monuments, of all history, first the recognition of the fact that all material things hold within them the seeds of dissolution, and then the desire of survival which impels men to attempt in some wise to defraud inexorable time and bequeath to those who come after them some permanent evidence of their existence. "He built a house, he wrote a book, he had a son," this is recognized as a sum of human achievement which leaves nothing to be desired. To have established a roof-tree covering a certain definite area on what is after all the definitely limited surface of this most tangible earth, to have bound between covers the product of one's mind, to have begotten posterity, is to have made reasonably certain of remembrance.

For all history is merely that portion of the past which is remembered. Sometimes it seems as though if we had not been endowed with the faculty of memory we might with justice declare that "being born we forthwith cease to be." For there is a sense in which it is true that it is only by remembering and being remembered that we live. To those who have forgotten us we are as though we had never been and to the degree in which we have forgotten the events of our own lives they are as though they had not transpired—not absolutely speaking, of course, because every event carries with it its imperturbable though perhaps imperceptible effect. Still this experience of "dying daily" explains to some extent the human desire to live posthumously in the memory of others. And the race, repeating the experience of the child, treasures every evidence of what has been. So it

happens that the cave-man's weapon and the emperor's snuff-box are housed under one roof, both eloquent of a single fact: *These were*.

Now it is a curious fact that some of the most permanent of human monuments are the works of those who wrought with no thought of perpetuating their own memories. Nothing, for instance, could exceed the magnificent anonymity of certain of the Gothic cathedrals, unless it were the magnificence of the superscription affixed by kings to the chapels which they built not to house their own dead bodies but the living Body of the Lord. Curious, also, is the legacy of those who, despising the material things of this world, sought only poverty, so that they became "as having nothing yet possessing all things." By this I do not mean their possession of that wealth which consists in contentment with not having, their attainment of that ideal described by a distinguished French priest: "*Le moyen d'être heureux c'est de se passer de joies*," but the unbroken persistence throughout the centuries of material evidence of the existence of such men and women, the brick and mortar of Franciscan cloisters, the lovely undimmed colors which limn upon canvas the things for which Francis and Dominic stood to the world, above all the generations of the posterity of these men who were virgins, whose bodies were holy to the Lord.

But the most curious of all these paradoxes is the veneration paid to the bodies of those who in their lifetime despised their bodies, though they ceased not to regard them as the temple of God. In their eagerness for eternity they prayed to be delivered from the body of this death. Their thought was all of the spirit that quickeneth; of the unprofitable flesh they took no heed save to put it upon short fare and scourge it as the ally of the enemy of their souls. The bodies of some were broken by the rack, charred by the flame, torn by the teeth of beasts. Eagerly they yielded them to such fate, without solicitude for their burial, confident that He who was able to form them out of nothing will know on the Last Day how to join bone to its bone.

But for all their recklessness of death, their disregard of survival, there persists the strange fact of their reverent and often costly sepulture. The mummies of the Pharaohs, wrested from their tombs, lie stark before the public gaze, reduced to a common level with their scarabs as objects of curiosity. But the relics of the Saints are enshrined with care and visited with love. Often preserved incorrupt for centuries, not by the embalmer's art, but by the finger of God, they are cherished, not as the spoils of time, but as trophies of eternity, as evident that happen what will to the body we shall not wholly die.

Pharaohs in their mummy state may turn our minds back to the far times of antiquity; the bodies of the Saints cause our thoughts to look forward to timeless everlasting. Mortality is the truth preached by mummies; the Saints' bodies hint of immortality.

The Movies Look Forward

ANTHONY M. BENEDIK, D.D.

ON June 22, 1922, according to the report just made public by its executive secretary, Jason S. Joy, a committee representing national civic and religious organizations was invited by Will H. Hays to cooperate with the work that the organization of which he is president was attempting to do, to make the movies educationally, morally, and artistically better. It began functioning shortly afterwards, under the name of the "Committee on Public Relations," and the purpose of the present report is to make known the work it has accomplished, together with a statement of purpose and plan of work.

This committee is composed of 78 members of 62 national organizations with an estimated combined membership of 60,000,000; and its executive Committee includes 29 members of 17 national organizations whose total membership is approximately 11,000,000. These organizations include the American Legion, the American Federation of Labor, the Camp Fire Girls, Girl Scouts, National Congress of Mothers and Parent-Teacher Associations, Associated Advertising Clubs of the World, the National Education Association, Daughters of the American Revolution, American Library Association, American Historical Association, the Boy Scouts of America, the Playground and Recreation Association of America, the General Federation of Women's Clubs, the National Catholic Welfare Council, Federal Council of Churches of Christ in America, the International Committee of the Y. M. C. A. and the National Board of the Y. W. C. A., the Russell Sage Foundation, and the Community Service. There can be no doubt, therefore, about the impressiveness and extent of its personnel; surely, if their purpose be sincere and the movies can be made a power for good, the issue should be achieved under such powerful patronage.

The purpose of the committee, according to the report mentioned, is to serve as a connecting link between the motion-picture industry and the public, submitting comments, criticisms, and suggestions to the producers, and telling the public of the developments in the industry and giving reliable information about commendable pictures. The work that it has accomplished, by its own account, is the following: the committee has met 11 times; the executive secretary has held approximately 500 conferences with representatives of the various organizations; his correspondence amounts to 35,652 letters; approximately 385,000 copies of literature have been sent out; and 128 pictures have been reviewed by national organizations for the purpose of listing them for the benefit of their members.

While we may feel that no very appreciable change in the condition and quality of cinema-production has been effected through the efforts of this committee, it is, nevertheless, not to be denied that the amount of work which it claims to have carried through is considerable. And, remembering that the six months or thereabouts during which it has existed is hardly a fair test of its effectiveness, we must still keep our minds open in regard to its value. For if it holds true to its purpose, there is no doubt that the weight of its membership will bring about good results.

Mr. Lee F. Hanmer, chairman of the executive committee, sent a copy of this report to Mr. Hays on the occasion of the first anniversary of the latter's organization, restating the purpose intended and tendering his thanks for the generous spirit of cooperation which the industry had displayed.

The considerable part of the public [he adds] as represented by these national organizations, is disposed to give its support and encouragement to every earnest effort made by the industry in the direction of better motion pictures, and to do what it can to make such efforts appreciated and understood.

Mr. Hays, in reply, thanked Mr. Hanmer and the committee for the work they were doing to help, in a constructive way, the cause of better pictures. And his organization, the Motion Picture Producers and Distributors of America, Inc., at its first annual meeting, on March 26, reaffirmed its determination "to establish and maintain the highest possible moral and artistic standards in motion picture production, and to develop the educational as well as the entertainment value and the general usefulness of the motion picture." The resolution was signed by representatives of the Famous Players-Lasky Corporation, Fox, Griffith, Goldwyn, Schenck, Vitagraph, the Associated First National, and other important producing companies. It was also resolved that every effort should be made to induce those producers who are not members of the organization to conform to its standards.

The film industry, due to its rapid growth and the get-rich-quick opportunities which it presented to unscrupulous exploiters, has become a victim, it is true, to a great number of mistakes, mistakes so radical as to render its educational and moral value practically nil. But it is undeniable that its possibilities are vast, and we must be ready to give those who profess themselves possessed of an honest purpose to develop those possibilities, a chance to get rid of the defects. They need time to accomplish their purpose; the morbid impulses to which past exploitation has given rise cannot be eradicated in a day.

And our cooperation, the cooperation of the theater-going public whose patronage makes the movies possible, is necessary to bring about this aim.

This question of the betterment of the movies well merits our constant attention. Mr. Hays' organization has compiled statistics to indicate the immensity of the motion picture industry. The investment in the motion picture business it estimates at \$1,250,000,000, with taxable property amounting to \$720,000,000. There are 15,000 motion picture theaters in the United States, with a total seating capacity of 7,605,000. About 50,000,000 persons visit these theaters every week, and pay a total admission charge of approximately \$10,000,000. The number of persons regularly employed in all branches of the industry is placed at 300,000. Seven hundred feature films are made annually, at an average cost of \$150,000, while the total annual expense for the production of all pictures, features, short subjects, news reels, and others is about \$200,000,000.

And Thomas A. Edison thinks that school children in the very near future will get the greater part of their education through the medium of the motion picture. Experiments with school children, he says, have convinced him that eighty-five per cent of all knowledge is received through the eye, and for this purpose the motion picture method is one hundred per cent efficient. Whether Mr. Edison's prophesy will come very near to the truth, it is hard to say; but the movies can surely play a large part in educational as well as other activities. And it is up to those interested to bring them to the stage of esteem where their potentialities may be recognized and understood.

In the June *Picture-Play* magazine, there is an interesting article, entitled, "You Get What You Want," by Malcolm H. Oettinger. The writer blames the patrons of the movies for whatever defects exist.

You are the average picture-playgoer [he says] and you know what you like. You ask for novelty and yet you fail to see any reason for attending on Will Rogers in "One Glorious Day"; you cry for originality and yet "The Cabinet of Dr. Caligari" goes begging for theaters; you profess to be interested in worthwhile performances and yet "Broken Blossoms" barely manages to return to Griffith his original investment.

The critics may neigh derisively at the folderols of *de Mille the First*; they may damn the insincerity of Fox films; they may guffaw loudly at the tin-typed sob stuff flooding the screen. But do the critics move you for a moment? Do you permit any one to tell you what you like? The negative answer is emphasized when, in the face of critical condemnation, you cause "The Affairs of Anatol," "Queen of Sheba," and "Why Girls Leave Home," to be acclaimed as the blue-ribbon bonbons of the box office for the year.

Sentimentality and suspense, society scenes, simplicity, and the spectacular; fables of high life, lustful episodes of history; rousing fires, cabaret scenes, fist fights—these things, he says, are what the public wants—and they get them; for producers and exhibitors generally are not working on altruistic principles. One exhibitor he quotes

as saying that people do not want to be educated at the movies, and concludes with the comment, "It's the truth. When they want their brows lifted, they go to a masseuse."

There is one recent picture that has come in for its meed of praise at the hands of every critic whose comments I have seen, and has also met with merited plaudits and support from the public. As long as pictures like "The Covered Wagon" can be as popular as this one has become, there is hope for the movies.

So we can still look forward, but we must do so together. The producers furnish the pictures, the public supports them and it is only a harmonious union between the ideals of these two factors that can elevate cinema-productions to the high place they should occupy in the life of the world.

Paying Homage to Paine

ELBRIDGE COLBY

THE public press contains what newspaper men would call a "story" about the unveiling of a tablet to Thomas Paine on Saturday, June 9, on the house occupying the site where he died. "Practically all the patriotic and historical societies in the city" are listed as interested in the project. The Greenwich Village Historical Society is responsible for the memorial itself. The speakers whose names appear include Dean Joseph French Johnson of New York University, and the resident consuls of England and France. Opening the exercises is an invocation by Rev. Alonzo Ray Petty of the Judson Memorial Church, and closing it a benediction by the Rev. Edward H. Schlueter of St. Luke's Chapel.

So pass the centuries.

We should not, it appears, object to a local society commemorating the place of residence in the vicinity of a man whose name is known the world over, whose writings have stirred millions, whose influence has been greater than that accorded to most mortals.

We should not, either, perhaps, object that a distinguished student of economics pays deference to a name signed to many pertinent pamphlets on finance and excise and public funds, whose analyses on these matters frequently had an astounding soundness and often accurately predicted consequences and results of public policy.

Neither should we object that patriotic organizations join in tribute to him whose booklet on "Common Sense" in 1776 swayed the people of the colonies towards independence, and whose burning words in "The Crisis" during "times that tried men's souls" were read with effect to the troops of Washington's army before Trenton and Princeton.

Nor does it seem proper to interpose a veto to the words of foreign representatives, even though the nations from which they come in their own time prosecuted Paine *in absentia* and thrust him into a political prison, respectively.

Thomas Paine was a remarkable man, an ardent devotee of liberty, in whatever form it might exist and wherever it might have seemed to need public advocacy. In America, in England, and in France, he expressed himself fearlessly and was known and admired as an exponent of decent, representative, democratic, popular government. His "Rights of Man" was the ablest reply that has ever been penned to the mawkish and illogical sentimentality of Edmund Burke's "Reflections on the French Revolution." It was distributed by the hundreds of thousands by political clubs in the British Isles. "Common Sense" was sold in America in numbers that set a new precedent in book circulation. Flying from a charge of high treason and barely escaping from Dover onto the Channel, Paine landed in France to find himself elected a member of the French Convention by two different districts, although he then knew scarcely a word of French and had never been in the country. Standing out against the vicious popular clamor for the execution of Louis XVI, and risking his own life in his belief that the royal life should be spared, he soon found himself in prison and destined for the guillotine, from which he only escaped by an unpremeditated error of his gaoler. Returned to America in safety—in spite of the failure of the American minister at Paris to protect or aid him—he dared criticize the man whom we call the Father of Our Country and whom contemporaries were not remiss in idolizing. Confident in his opinions, able to express them in pungent and pointed language, and brave to publish them, he deserves credit as one of the most astonishing minds that ever trod the soil of England, America and France. We may disagree with his religious beliefs, even abhor them; but on political and historical grounds we must not allow irrelevant partiality to obscure the undoubted facts of his ability and his influence.

Yet there is one thing to which we can object with perfect validity, one thing to which we can refer with surprise and regret, one inconsistency to which we can point in those exercises. There is the insertion into the program of an invocation and a benediction by professed ministers of the Gospel. The gentleman designated for the benediction chances to come from a Chapel named in honor of that very Saint, one of the twelve Apostles, of whose Gospel Paine said: "There is no authority for believing." For Thomas Paine was not merely Thomas Paine, bridge-builder, editor, author of "Common Sense" and "The Crisis," and "The Rights of Man," and member of the French Convention from Pas-de-Calais. He was also Tom Paine, author of "The Age of Reason," one of the most impertinent attacks on revealed religion that has ever appeared in the black and white of printer's ink and paper.

This is a phase of his character which we cannot overlook. It was not overlooked in his own day. Criticism of George Washington might possibly have been the underlying cause of his unpopularity in the closing years

of his life; but there is no doubt that his irreligion was the substance of arguments and insults leveled against him by his contemporaries. He was refused a seat in a stage coach for his attitude toward revealed religion. He was posted throughout the country as pursued by devils for his strong aversion to Christianity. The late Colonel Roosevelt may have been too emphatic in referring to him as a "filthy little atheist," and yet the best that can be said is that he was a deist, and therefore an enemy of revelation and ecclesiastical tradition. His are not the sentiments we should expect to find applauded and approved by consistent men who believe in the efficacy of that Bible and that Testament which Paine called "impositions and forgeries."

This is a phase of his influence which we cannot overlook, either. It has not passed away with the passing of time. His "Age of Reason," which announced his disbelief in all revealed religion, and his own mind as his own church, has been reprinted from his day to ours. It has scattered the seeds of superficial and dishonest doubt in cheap editions that are rarely listed in catalogues and have been read so assiduously that they have disappeared from libraries, public and private. In inexpensive five-cent pamphlet form and in bound volumes printed on atrocious paper and sold at sixty cents or thereabouts, they have spread across the country and been read by unintelligent people without mental equipment sufficient to discover the fallacies or determine the correctness of the facts. Untrained in higher criticism, unskilled in Biblical languages, unprovided with historical background, the author employs more fervor and superlative epithets than he does erudition and cold reason. To accept his conclusions is to accept the thought of an inexperienced amateur. And yet they have been accepted, accepted by many a "liberal" and "radical" and by many a "village atheist." Some day some man with courage and patience will write a doctor's dissertation at one of our great universities on the influence of Thomas Paine, founding his thesis mostly on the astonishing bibliographical list of editions which many years of patient searching will disclose.

Yet, it appears that this phase of the character and this phase of the influence of Thomas Paine must have been overlooked by these genial gentlemen of the cloth who oblige with invocations and benedictions at exercises in honor of a man who would have left them upon the horns of a dilemma. Paine would rise from his grave, perhaps, if he could so far lay aside his doubts as to resurrection to rise at all, to tell the clergymen that they must be either ignorant and unthinking, or else plainly insincere and intellectually dishonest. He would pay more respect to the representatives of the schools than to those of the Church, for he believed that every house of devotion should be a school of science. If these ministers believe in the reappearance of Christ after the Crucifixion, how can they unite in tribute to a man who

calls it a "pretended reappearance" and declares that Christ was "skulking" about at the time "for fear of the Jews?" Has their wish to be obliging overcome their sense of propriety? Has their condescension made them forget facts that are widely known? Or have their Churches and their respective creeds come to mean so little to them that they can without inconsistency subscribe themselves to the loose deism of Thomas Paine?

It would not be proper so to speak if the attitude and the influence of Paine in this respect were inconsequential, if this circumstance of his life were a temporary aberration and an unimportant side issue in his career. None of these things. Paine's repute, in the days when he lived, and in the years since he died, has always been closely attached to the denial of the worth of revealed religion. Indeed, it may with safety be said that though historians have spoken of his political activities and his political writings on innumerable occasions, his reputation today amongst the mass of the population rests principally, if not solely, upon the fact that he was the author of "The Age of Reason." If the Judson Memorial Church and the St. Luke's Chapel countenance such sentiments, how irresponsible and individualistic must be the Protestantism of their congregations! Even Christian charity—which might be pleaded as an excuse for relaxing the just ostracism which should be meted out to him by true Christians—even Christian charity cannot excuse the impropriety of invoking God or blessing in the name of God at a place and at a time when it can be presumed the petulant spirit of Paine may hover over the audience and whisk itself off at the mention of matters which Paine living could not brook and would not believe.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department

Helping Austria to Help Herself

To the Editor of AMERICA:

I have had several letters relative to the communication "Helping Austria to Help Herself," published in AMERICA on March 17. I hope that with the help of our American friends we shall soon be able to sell our women's artistic work in more cities. The ideal condition would be to have one central committee, either at New York or at Washington, from which the local committees could get their goods, whereas our Austrian committee would send everything to the central body. It seems to us that with the splendid organization of the American Catholics such a thing could surely be done. I am ready to furnish full particulars concerning this work to anyone interested in it. Letters should be addressed to me at III. Ungargasse 3/31.

Vienna.

MARIA POKORNY.

A Jury Strike

To the Editor of AMERICA:

It is judicial procedure like that dealt with in the following newspaper editorial which makes decent law-abiding citizens revolt, not so much against justice or law, but against the perversion and maladministration of one and the other:

A strike of jurymen is something of a novelty. Also we suppose it is a grave offence against the majesty of the courts. But the particular court in which the walkout occurred had already lapsed from majesty.

The case was that of a woman who had returned from a month in the hospital to find her apartment locked against her and her furniture moved into storage by a landlord impatient of his rent. Her payments were little over a month in arrears, yet Judge Petit presiding over the district court in Atlantic City instructed the jury to confirm the eviction.

Eight men and three women refused to render so inhuman a verdict. When the judge threatened dire penalties on them for their stubbornness they marched out of the room. The twelfth member, a tailor, remained. To see a group of jurors stand by their honest opinion against an obviously mistaken judge is an inspiring sight however disconcerting it might be to the courts if it became a common occurrence.

Thus is brought to the bar of public opinion a public official whose mental processes as embodied in his judicial utterances, would seem to require the services of an alienist. It remains to be seen what action the American Bar Association will take.

If the daily press devoted more space to news items of the character quoted and less to divorce scandals and other offensive sensational matter what a mighty engine for good it would be! A local journalist has said that "the interpretation of an incident or event may prove more significant than the event itself." The "interpretation" given the "jury strike" in the item quoted reflects credit on the editor of the *Boston Traveller*. Let us hope that his fraternity of the editorial chair everywhere were equally emphatic in condemning the Atlantic City court incident, an incident that discredits our courts before the world.

Boston.

A. O'BRIEN.

Byron's Club Foot

To the Editor of AMERICA:

Permit me to note that in its issue of April 28 the *Journal of the American Medical Association* prints a long letter from its London correspondent concerning Lord Byron's lameness, which is now attributed to Little's disease or hardening of the spinal cord.

At the Royal Society of Medicine, Dr. H. C. Cameron delivered a most interesting address on Byron's lameness, showing that it was not due to clubfoot, as is commonly supposed. By the kindness of Mr. John Murray, the present head of the firm which published Byron's works, he exhibited two surgical boots worn by Byron when a boy. They were both made for the right foot. They showed that this foot was long and slender, and in no way resembled a clubfoot. The lasts on which his shoes were made are in the Nottingham Museum; they show feet which were symmetrical and well formed.

In 1858 Trelawney published "Recollections of the Last Days of Shelley and Byron." He had been a friend and companion of Byron, who wrote of him that he could not tell the truth to save his life. After Byron's death, he examined his feet and described them as clubbed and his legs withered to the knee. But when, in his eighty-sixth year, he republished the book, he replaced that description by this: It was caused by the contraction of the back sinews, which physicians call the Achilles tendon, which prevented his heels touching on the ground and compelled him to walk on the fore part of his feet; except for this, his feet were perfect. Dr. Cameron thought that the first description was what the public expected and wanted to hear, but that as Trelawney drew near death he did not like to go down to his grave with the lie unwritten. Dr. Cameron concluded that Byron's lameness was due to Little's disease. This is borne out by Trelawney's description: "To hide his lameness, he always entered a room quickly, running rather than walking. In the streets he moved with a peculiar sliding gait—with the gait of a person walking on the balls and toes of the feet." Finally, sufferers from Little's disease are prone to convulsive seizures like those of epilepsy, and Byron toward the close of his life had such attacks.

Students of English literature, who have probably met with frequent allusions to "Byron's club foot," will be interested in the above details.

F. X. M.

New York.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, JUNE 30, 1923

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The N. E. A., the Masons, and Federal Schools

ANY doubt as to the attitude of the Masons and the National Education Association toward the Towner-Sterling bill for the establishment of a Federal Department of Education, can be quickly dissipated by consulting the June issue of the Association's *Bulletin*, or any number of a review such as the bigoted *Fellowship Forum*. As previously announced, the Masons of the Southern jurisdiction have appropriated \$150,000 to begin a campaign, and the Association now publishes an incomplete list of lecturers, numbering more than 100, who will tour the States in the interests of the bill next Fall.

The *Bulletin* makes no attempt to show that the proposed Department of Education could never be influenced by political considerations. Probably the summary dismissal of the late director of the Bureau of Education, Dr. Claxton, to make way for a Republican successor, discouraged the attempt. But undismayed by this play of partisan politics, the Association gallantly strives to show that the Towner-Sterling bill will not create a Federal control of the schools. This is done by quoting a section which apparently forbids such encroachment upon the rights of the States, and by passing over in silence not only the plain purpose of the bill, but the very provisions which make Federal control inevitable. As the United States Chamber of Commerce, when reporting adversely on the bill, remarked:

At the outset, and on the face of the bill, its proponents are trying to sit on both sides of the fence at the same time, since another part of the bill sets up standards which the States must meet and

maintain if they are to receive Federal money, and the new cabinet officer, the Secretary of Education created by the bill, is given authority to withhold the money from any State which fails to meet the standards.

A department which is administered by a political appointee, which fixes educational standards for the schools, which withholds money when these standards are not met, which requires annual reports from the States and which regulates the annual disbursement of more than \$100,000,000, necessarily destroys the school control reserved by the Constitution to the States, and for it substitutes control by a group of politicians and bureaucrats at Washington. No smoke-screen, even when raised by the united efforts of more than 100 National Education Association lecturers operating simultaneously, can obscure that potent fact.

Stewards of the Poor

TODAY as the rich go down to the sea in ships and for a summer's holiday spend what would support hundreds of families in comfort, wan mothers weep over pale little ones who in fetid tenements gasp their puny lives away. "My brethren," as St. James, the Apostle who pleaded with blazing fervor for the righting of social wrong and injustice, could say, "my brethren, these things should not be."

A greater than St. James, Our Blessed Lord Himself tells us that "of that which remaineth give alms." These words do not enshrine a mere counsel of perfection. They state a plain duty. It is true that this duty, except in extreme cases, binds in charity and not in justice, yet no one who disregards it can be held a true follower of Jesus Christ. For "man should not consider his outward possessions as his own," writes St. Thomas, "but as common to all, so as to share them without hesitation when others are in need." When in his Encyclical on the Condition of the Working Classes, Leo XIII quoted the significant thesis of the Angelic Doctor, while he admitted that no man could be bound to give away what was necessary either for his life or for what might be "reasonably needed to keep up becomingly his station in life," he urged in strong terms that after these wants had been met, "it becomes a duty to give to the indigent out of what remains over." Man's temporal possessions are not bestowed that they may be used for luxury, but for the perfecting of his nature, and "that he may employ them, as the steward of God's providence, for the benefit of others."

No man then has a right to live in pampering luxury. If he has wealth, he must regard himself as a steward of God's providence, sparing in providing for himself, but generous in his alms. Today, when men and women and children are starving in Germany and Austria, and when at our very doors penury stalks and disease takes an over-liberal toll, it is plain that what once was held necessary should now be considered superfluous. Wealth was not

given for self-indulgence, for display, for luxury. The steward who spends his possessions, which ought to be "common to all," upon himself, defrauds God's poor, and the cry that goes up to Heaven shall be heard against him in the hour of inexorable judgment.

The Craze for Athletics

THE real reasons which led to the dismissal of President Meiklejohn of Amherst may not be of deep concern to the public, but, in any case, they have not been made known by the trustees. As a comment, however, upon what many Americans conceive to be the duty of a college, it is interesting to note the criticism said to have been offered by "a group of alumni, small but influential." These gentlemen deeply regret that Amherst is rarely spoken of when the conversation turns upon athletic prowess. The complaint is typical and by no means confined to the alumni of Amherst.

Today we are witnessing a revival in our colleges of what a veteran educator, the late Rev. R. J. Meyer, S.J., called more than twenty years ago, *furor athleticus*, a craze for athletics. When kept within bounds and properly subordinated to matters of real importance, athletic contests are of great value, perhaps, as some college authorities claim, indispensable. It cannot be expected that our students will be content to walk with folded hands about the campus or stay in their rooms to twiddle their thumbs, nor would this be desirable. They have a store of animal spirits which can be profitably invested in athletic contests, and when wisely supervised these contests can be used to emphasize valuable lessons which the teacher of ethics or religion is apt to impart in too abstract a manner.

In the modern college, however, there is always a temptation to attribute a value and importance to athletic exercises far beyond their actual worth. Many an institution pays the professor of football a salary which it would haughtily deny the professor of Greek, and the student adjusts his standard accordingly. The young man whose keen eye enables him to bat for an average of .400 is the campus hero. The student who trains his eye to accuracy in the laboratory may also be a hero, but he is one of the mute, inglorious kind. Even the college daily which headlines the winning crew, relegates the victorious debating-team to the obscurity of a filler on the inside page under the advertisement of the college laundry. For our college journalist, following the example set by the professional journalist, caters to the public taste and rates brawn far above brain.

The temptation to obtain a winning team at all costs bears with especial severity upon the small college. Pitted against institutions which can draw from an enrolment of 5,000, the college with an enrolment of but 500 is at a disadvantage. But it is infinitely better to bear with that disadvantage than to tolerate practises which are incompatible with scholarship and discipline.

Demon Rum Climbs Over the Side

IT was currently reported some weeks ago that the President and the Department of State were about to initiate diplomatic negotiations of a peculiarly delicate nature. Mr. Volstead and Congress had decreed that no alcoholic liquor had any medicinal value except whiskey, and even whiskey lost all worth if prescribed in a quantity of more than one pint every ten days. But certain foreign nations were by no means disposed to bow to this new discovery of Dr. Volstead and his therapeutic Congress, nor were they willing to admit the contention of the Supreme Court that foreign crews must sign the pledge on reaching an American port. *Hinc illae lachrymae*, and the beginning of a very pretty international dispute.

Happily all necessity for these delicate negotiations has been avoided by the summary action of the Surgeon General of the Public Health Service. This gentleman is a diplomat of no mean order, and it is a pity that he did not sit at the head of the table at Versailles in 1918. In his ukase, dated June 19, Dr. Cummings bids all and sundry to observe that according to the law of certain countries, ships must carry liquor for medicinal purposes. It is therefore ordered that all officers of the port make themselves familiar with said laws, and enable physicians on foreign ships to care for the health of their crews by prescribing liquor in the quantity to which they have been accustomed. By a stretch of generosity, it is provided that even if the ship carries no physician, "the medical practises of the country from which she hails will be observed." Thus by authority of the Surgeon General, the ship's physician will continue to prescribe wine at meals, although the law asserts that the only liquor possessing medicinal value is whiskey prescribed for invalids in doses of one-tenth of a pint per diem.

Thus as the demon rum climbs over the side, international complications drop into the briny waves. It may be asked, however, upon what meat has this our Surgeon fed that he is gross enough to reverse Congress, to bring the blush of shame to Mr. Volstead's cheek, and to overrule a decision of the Supreme Court. Is it true that henceforth we are to be governed not by law, as is proper in a Republic, nor even by men, but by the arbitrary rulings of petty officials?

Summer Reading

IN the railroad stations at this time of year, pretty books look out at travelers, beneath signs that read: "A fine book for vacation. Good summer reading. Take me with you on your week-end." The idea of a book and vacation is an old one. For a book means companionship, and surely he is an odd vacationist who desires no companionship in days of relaxation. We companion with people or things or thoughts, for the simple reason that we are human, and absolute solitude is an impossibility. A writer of a very good book, so good that it

has lived through the centuries, declared: "Never less alone than when alone." Which is another way of saying that we cannot live to ourselves alone.

Indeed the companionship of books is one of the blessings of life. He who does not know it, knows neither life nor how to live. It is one of the tests of true education. The boys and girls who have left our Catholic colleges this summer proud in the possession of the sheepskin have gone far on the road to education. They have passed a well-marked milestone, and so we declare they have finished college. They have begun to forge ahead toward other milestones in life, and so their finishing is called a commencement. If they are educated after four years spent in college then they are fully aware that they have been trained to continue their education. That is all that the college can do, train boys and girls to continue their development. College boys and girls who believe commencement day completes their education are ignorant indeed. It would have been better had they never set foot inside of academic halls.

Summer reading is of course a fine thing but life reading is a finer thing. It is the acid test of education. The college that can point to its alumni and declare them, readers, can rest secure in its system of education. It may have on its roster men of great wealth or little wealth, if it has men of culture it has worth while alumni. Men of culture find companionship in books. Books are their friends as truly as people are their friends. In these days more than in years gone by it is necessary for the colleges to foster a love of reading in the heart of youth. Indeed it may be said that unless our own colleges look well to this task Catholic leadership in the near or distant future will be an empty dream. Our colleges have grown splendidly in the past twenty-five years. Have they grown too, stronger and stronger toward this cultural ideal? Is the present generation of college trained men and women as wellread as the generation that preceded it? It is bigger numerically. Is it bigger mentally? Does it love books, does it know books, does it companion with books?

Literature

A Fairy Tale for Critics

A DISILLUSIONED old clock ticked wearily above the librarian's desk. The moonlight, falling through ivy latticed windows, flowed stream-like down the dusty stacks, patterning with silvered ivory the serried rows of books. All was still save for a far corner of the French section where a young George Moore of a mouse gnawed feverishly at a dusty copy of *Mademoiselle de Maupin*.

Suddenly the University bells awakening, chimed the midnight hour. As the last note died away a tremor of life stirred along the stacks and from the books the men and women all day imprisoned in their story cells stole forth to stretch their tight fettered limbs. The old clock above the librarian's desk uttered a choking protest of alarm and holding its hands straight above its head in mute astonishment, looked down upon the motley throng of ghostly characters.

A little round old gentlemen with twinkling black gaiters, having descended carefully from the Dickens shelf, gazed about him with the cheerful air of a philosopher. Pirates bold and ladies fair, grave scholars and beribboned gallants promenaded by him in the moonlight. His eye fell upon a tall lanky devil-may-care sort of gentleman, who had climbed down from his own shelf.

The rakish individual doffed a battered top hat with an impudent grin.

"Queer scene, Mr. Pickwick. Odd fellows—very. Not far—around the corner—modern literature section—take a walk—do you good. Come! Interesting sight

—very—know them all—capital fun—eh!" And taking his friend's arm he led him down the stacks.

They had hardly entered the modern bookshelves, when Mr. Pickwick stopped, concern struggling through his gold rim glasses.

"My dear Jingle," he said earnestly, "I must speak to that poor woman."

He pointed to a young woman of some thirty years who stood in a corner. The ravages of hunger marked her face, and with despairing eyes she was all too plainly trying to court the attention of the masculine passers-by.

"We must save that poor girl from a life of sin!" ejaculated the little old gentleman, beaming with moral ardor.

His companion hurriedly restrained him.

"Hush, hush!" he warned. "No go old boy—don't understand. That's one of W. L. George's heroines. She makes a fortune at that sort of thing. Marries a peer on page three hundred—retires to the country—very much admired—rum thing—very."

"Bless my soul!" remarked Mr. Pickwick nervously.

"Nothing at all, old man." Jingle laughed reassuringly. "See that young fellow over there—sneering at everyone—he's the latest thing in heroes. Scott Fitzgerald's Anthony Patch. Charming young fellow—quite the rage. Marries beauty—insults rich uncle—drinks himself blind—seduces country girl—jeers at God—despises whole world. Goes to Europe with his uncle's fortune in the last chapter. Nice boy—very."

They wandered on in silence, Mr. Pickwick stealing

unhappy glances at the moderns who surrounded him, Jingle with an ineffable air of goodnatured effrontery, winking slyly at various young ladies in the throng.

"Now there's an old-fashioned fellow," remarked the old man, brightening up as he pointed to a chap who was slowly and with thoughtful care coasting down the aisle on a bicycle.

Mr. Jingle frowned.

"Odd fish—that fellow. Might have done better in our time. Hutchinson's Mark Sabre. Good sort though—very. Sees everybody's point of view but his own through fifteen chapters, until Hutchinson got desperate—threw him head first into a murder trial to stir him up. No go—same Mark. Pulled him out again by the skin of his teeth—in despair—tosses him into the arms of a noble lady—divorced just in time. Happy ending—you know—man must live—pay the butcher—eh!"

"Do you think," asked Mr. Pickwick with some hesitation, "that I might jot down a few notes for the club? These people are all acting in a most unconventional manner, to say the least, to say the very least," he added sternly, as a flapper fox-trotted past him in the arms of an old rip of eighteen.

"Mustn't do it, Pickwick." Jingle intervened hastily. "Take you for a reporter—very embarrassing—mob you."

Mr. Pickwick's fat little form shook with the horror of his thoughts.

"Do you mean," he asked horror-stricken, "that the unbridled passions of these people would lead them to destroy a servant of the press?"

His elongated companion smothered a grin behind a shabby black glove.

"Not at all, dear man. They'd mob you for publicity—all want to get their names in. Most conventional thing now—like married women with lovers—must have them—if not, they ain't heroines."

Mr. Pickwick gazed at his companion sternly, but as no suspicion of guile touched Jingle's jaunty countenance, he resumed his walk in silence, shaking his head from time to time in a dejected manner. As they drew near a window his eyes fell upon a tall, plainly dressed girl, who stared out into the night with vision-touched eyes. There was an indescribable air of purity and reserve about the maiden, a sorrow-touched meekness, which differentiated her strangely from the bustling crowd. As Jingle's eyes rested upon her, a note of respect softened his staccato utterance.

"Nice girl that—very. Poor thing—lonely. Other girls here no use for her. She kept all the Commandments—stayed at home." His voice fell to a whisper as he added, "Scandalous thing—very—says her prayers at night."

"What is her name?" whispered Mr. Pickwick, moved by the pain-kissed visage of the girl.

"Maria Chapdelaine. Frenchman—Hémon—intro-

duced her. Surprising thing—all the readers like her—best seller."

"Thank God!" exclaimed Mr. Pickwick. "Jingle, I was beginning to fear that literature had become hopelessly insane. This makes me hope for the future. But bless my soul, who's this?"

A well built man of forty was hastening down the aisle. Unheeded, behind him, followed a woman and two crying children. He came hurrying on disregarding their piteous appeals, smirking and grimacing at a gorgeously dressed doll which he fondled in his arms.

"Call the watch, Jingle, quick!" cried Pickwick. "Why isn't this madman put away. You hear me, Jingle, I'll write a letter to the *Times* about this. I'll appeal to the Government."

Jingle's elbow, dexterously inserted in his side, checked his speech.

"No, no—Governor," he protested. "Fine fellow—that. Recent hero of Hergersheimer. Very well thought of. Doll's name—Cytherea. He leaves home for her—charming story—very."

There is a limit to human endurance. Flesh and blood could stand no more. Mr. Pickwick cast his hat upon the floor with a gesture of heroic defiance.

"Jingle," he shouted, "I'll have no more of this. It's not to be borne. I'll go back to Mrs. Bardell's. I'll go back to Fleet Street prison before I'll stay another instant in this modern fiction section. Where's Sam? Sam—get my hat. I'll see Perker about this this very night."

Sam, who had been quietly strolling in the wake of his master, had already retrieved the hat, and was diligently engaged in polishing it against his elbow.

"Ere you are, sir. Good idea that. Wery. Next time you want to take a walk, sir, take my advice and stay in your own century, as the old lady said to the devil when he come a-wisit' her."

ROBERT FITZGERALD.

THANKS GIVEN

There is so much to thank Thee for,
Thy favors are so great,
My heart seems breaking, dear My Lord,
Beneath their precious weight.

I thank Thee then for these my eyes,
My happy eyes that see,
The beauty in the silver rain,
The May mist on the sea.

I thank Thee, Lord, that I can hear,
With breathless joy a song,
And draw it to my very heart,
And hold it all day long.

I thank Thee, too, that I can walk
Beneath the skies at night,
Through scented streets where Spring has passed,
With robes of starlit white.

I thank Thee, O Thou Crucified,
That I have known the pain,
Of giving what I longed to keep,
That theirs might be the gain.

I thank Thee, Lord, that I have loved,
With all my poor heart's best,
And never one the trust betrayed,
Each dear love strangely blest.

I thank Thee, Lord, O most of all,
For this sweet sense of Thee,
This blessed sense that fills me through,
With singing ecstasy.

ELEANOR M. LEARY.

REVIEWS

Seneca Indian Myths. Collected by JEREMIAH CURTIN. New York: E. P. Dutton & Co. \$5.00.

This book contains the final work of Mr. Curtin, a collection of Indian myths which were dictated to him by aged Senecas. Acting as agent for the Bureau of Ethnology of the Smithsonian Institute, he labored at Versailles, N. Y., among these fast disappearing Indians and so won their favor that they adopted him into their tribe giving him the significant name *Hi-we-sas*, "Seeker of Knowledge." The present work is valuable for students of folklore and those interested in the comparative study of the so-called "primitive mind." Even to the general reader the volume is interesting as a collection of quaint stories.

F. P. LEB.

Jay's Treaty. A Study in Commerce and Diplomacy. By SAMUEL FLAGG BEMIS. Knights of Columbus Historical Series. New York: The Macmillan Company. \$3.25.

This was the prize-winning essay in the Knights of Columbus contest in American history. It has received high praise from Dr. Gaillard Hunt, whose reputation and opinions are respected by scholars of the country. Higher praise cannot be granted by the present reviewer, less known, though equally interested and pleased. To serious students of the subject or of the period, the volume is a valuable monograph based upon hitherto unnoticed documents and archives. The Knights are to be congratulated on having secured, selected, and published such a useful book for the benefit of those to whom the source materials on which it is founded are inaccessible.

E. C.

Ireland's Story. By CHARLES JOHNSON and CARITA SPENCER. Boston: Houghton, Mifflin Co. \$3.00.

In writing of this book we gladly quote from the preface: "Every reader of Irish race will find here a tale to make him proud of his parentage and his inheritance, a tale of valor and endurance, a tale of genius and inspiration, a tale of self-sacrifice and faith," and we may add, a well-written history of Ireland. It is a book of four hundred pages with many good illustrations and useful maps. The summary at the end of the chapters will prove very helpful for the reader. The chapter on "The Irish Literary Revival" is very well done, while the chapters dealing with the achievements of Irishmen outside of Ireland are full of inspiration for anyone with Irish blood in his veins. The chapter on "Home Rule and the Irish Free State" is clear, concise, and written with moderation.

L. A. D.

Nursing and Nursing Education in the United States. New York: The Macmillan Co. \$2.00.

There are nearly 600 pages in this book together with a shortened report of a committee appointed for the study of nursing education. The committee draws ten conclusions from the whole report, and the tenth conclusion ends with the following words: "that it is of primary importance in this connection to provide

reasonably generous endowments for university schools of nursing." It appears that the outcome of it all will be a super-nurse graduating from the university course with a "B.N." or "G.N." The latter will have a licensed assistant who will be allowed to do the less important work, that is probably the real nursing in the sick room. It has been the common thought that the nurse is primarily in the sick room to nurse, and that she is there to carry out absolutely and unquestioningly the orders of the doctor. It may be asked by some whether the university training with its degree of "B.N." or "G.N." is going to help the nurse to be more faithful to these primary requirements? Since we read this book the newspapers tell us that conclusion tenth has won, and that a university course is to be introduced at Yale. We await developments.

J. S. K.

Virgil and His Meaning to the World To-Day. By J. W. MACKAIL. Boston: Marshall Jones Company. \$1.50.

This little volume on Virgil is the fourth to appear in the series that is being issued under the general title, "Our Debt to Greece and Rome." One expects much from a scholar of Professor Mackail's standing. Latinist and litterateur, sometime professor of poetry at Oxford, translator of Virgil—the author's credentials are satisfying. And there is much that is instructive, especially in the description of Virgil's world and the analysis of the "leading motives" in the Aeneid. However, some readers will still incline rather to Nettleship's view and think that Mr. Mackail slights Virgil's debt to Homer. Like Sellar, our author quotes with admiring approval the well-known words of Cardinal Newman on Virgil, "giving utterance, as the voice of Nature herself, to that pain and weariness yet hope of better things which is the experience of her children in every time." Our critic is less happy in a reference to what he styles St. Augustine's "cry of hysterical renunciation." However emotional his African temperament, the Saint did not indulge in hysteria. Nor again can we accept without serious misgiving Virgil as yielding "light and guidance to us in the foundation of a new world" upon the ruin of the old. Salvation will not come through humanism, nor is abiding joy the gift of art but of Him who said "My peace I give to you." However, his philosophy of life apart, Mr. Mackail's appreciation of the great Augustan is judicious and eloquent, if not wholly convincing.

T. A. B.

A History of Magic and Experimental Science. 2 Volumes. By LYNN THORNDIKE, Ph.D. New York: The Macmillan Co. \$10.00.

It is not easy to differentiate magic from experimental science. The magician is an experimenter, working more or less in the dark and at haphazard to discover potent conjunctions. To a certain extent the natural scientist also works in the dark in the hope of unveiling some as yet unknown reaction of cosmic energies. Nevertheless, magic is not experimental science, neither is the scientist a magician. True it is that he creates provisional hypotheses and attempts apparently unnecessary experiments, but he never calls to his aid spirit or demon, nor does he strive to produce results transcending the kinetics of the material universe. If his studies reach the goal of truth, he is content. If he becomes conscious of error, he reverses himself. If he is the victim of erroneous methods and conclusions, he none the less contains himself within what he deems to be the bounds of the actual forces of nature. On the other hand, the magician claims domain over the celestial bodies, the demons and the spirits of nature, and, moreover, by the agency of ritual endeavors to effect results out of all proportion to the means employed. Indeed, he is so wedded to his superstition that failure but seems to augment his credulity. Underlying both magic and experimental science there are definite and distinct mentalities, the isolation of which is at once the motive and inspiration of the two excellent volumes under review.

Professor Thorndike studies the history of human thought anent superstition and invention from the dawn of Christianity to the close of the thirteenth century. He unrolls the pages of the classical pagan philosophers and mystics, comments on the Fathers of the Church, sympathetically reviews the teachings of medieval theologians, and in passing discusses not only the religions of ancient history, but also the mental dispositions of primitive man. He is at his best, however, when interpreting the strangely unpopular pages of the Scholastics and in recording their attitude towards magic and the really great things they have done in behalf of science. Here he is on chosen ground, as it were on his native heath. The great thinkers of old live again, their lives and works are depicted with warmth and appreciation, the manuscripts of their writings are collated and evaluated, nay more, their thoughts and deeds are commended to the consideration of those, to whom the greatness of the past is a sealed book.

In the light of all this excellence it is a pity that the talented author, who, by the way, in his own line is a master, has relied so much on Sir James Frazer, has failed to go beyond the historical religions in his search for primitive man, and has neglected to make a more universal use of his own statement that vision, miracle and prophesy are the core of the Holy Scriptures. Nevertheless, in this matter, it is but fair to add that he is rather taking over the opinions of others than giving the results of his own investigations. His proper field is the Middle Ages, and wherever he confines himself to them, he exhibits a sympathy and broadness of mind that command attention.

J. T. L.

Blake, Coleridge, Wordsworth, Lamb, etc. Selections from the Remains of Henry Crabb Robinson. Edited by EDITH J. MORLEY. New York: The Macmillan Co.

A long intimacy with Henry Crabb Robinson as he survives in a considerable library of diaries, reminiscences, and collected correspondence has awakened in the editor of this small volume a pardonable enthusiasm for her subject. Accordingly, the introduction pays generous tribute both to the character and personality of Robinson, and to the manifold abilities he devoted through a long lifetime to the service of literature. Then follow selections from his manuscripts edited with manifest care and good judgment and supplemented by a scrupulously complete index. However, the avoidance of repetitions where the author's reminiscences do little more than reproduce his diary or correspondence is not uniformly successful. The selections themselves are interesting excerpts from the testimony of a reliable first-hand witness to the characters and personal traits of the great writers and little of his day. For, wherever London literati met together, Crabb Robinson was present, alert and critical. And, while impressions were still fresh, he recorded them candidly, and in a concise, easy, and natural style. His evidence confirms one's esteem for Wordsworth and warm affection for Charles Lamb. De Quincey, Hazlitt, and, in some respects, Coleridge do not show to advantage in the light of it. The diarist discovered Blake in the poet's old age when the "inspired madman" was no longer inspired. What he has to report of him is hardly more than curious.

J. F. S.

Consumers' Cooperative Societies. By CHARLES GIDE. Edited by CEDRIC LONG. New York: Alfred A. Knopf. \$3.00.

Third Cooperative Congress. New York: The Cooperative League. \$1.00.

Professor Gide's book has been translated into English by the staff of the Cooperative Reference Library, Dublin, and enjoys the distinction of having been made accessible to readers in seven European languages and in Japanese, as well in its original French. As an exposition of the cooperative movement, both on its theoretical and practical side, and as a world survey of cooperative endeavors carried on according to the traditions of the Rochdale

Pioneers, this volume is of unique interest. The painstaking editing of Mr. Cedric Long, the supplementary contributions of Mr. James P. Warbasse, head of the Cooperative League in the United States, and the elimination of matter purely local in its application, lend additional value to the book for the American reader. While not entirely in accord with the author we cannot fail to recognize his absolute candor and fairness. He is in absolute opposition to present day Socialism, as a revolutionary class movement, but seeks to identify cooperation with the Socialism of 1848. While in this he may conciliate the powerful European Socialist cooperatives, he will but further the opposition directed elsewhere against cooperation on precisely this score. In genuine consumers' cooperation the property after all remains the private possession of the shareholders, who are the individual consumers or, in the case of wholesales, the individual consumers' societies. Yet there is doubtless reason for the "fear of seeing cooperation end in a reign of bureaucracy and centralization," which is precisely the aim of the Socialist cooperatives.

The second volume deserves very careful attention. It is the only source from which an adequate and comprehensive view of the development of cooperation in the United States can be obtained. While cooperators may bewail our backwardness in their great world-wide movement, non-cooperators will view with astonishment the actual progress which has been made within the last few years. Almost every variety of cooperation is represented, from retailing to housing and banking. Great harm has of course been done by the false cooperative enterprises through which millions of dollars have been lost to the workers. Even where the clearest warnings of the Cooperative League had been given, labor unionists still continued to contribute money to such undertakings with the inevitable consequences. Those interested in cooperation should carefully study the reports contained in this volume.

J. H.

BOOKS AND AUTHORS

Spiritual Reading—"Ever Timely Thoughts" (Benziger, \$1.25), by Rev. E. F. Garesché, S.J., is a selection of papers of subjects to suit every whim and hour, but all timely in as much as all will tend to cause our thoughts to loose their anchor on the shifting sands of earth, and to rise towards the changeless stars of heaven. All the chapters make profitable reading, and some are exceedingly inspiring. It is a book which should have a wide circle of readers.—"The Sacrament of Friendship" (Peter Reilly), by Henry C. Schuyler, S.T.L., comes to us in a new edition. Since the printing of this book over six years ago, there have been many requests for its publication in a smaller size, compact enough to be used as a prayerbook. The present edition is an attempt to comply with this request, and the result is a beautiful little book which may be used in visits to the Blessed Sacrament or at the Holy Hour, and should add much to our devotion to our tabernacled Lord.

Other Lands.—"The Lone Winter" (Century, \$2.00), by Anne B. Greene, is a bright and cheery book, and has some beautifully written descriptions of the wonders that nature can show in a rugged climate. A series of well filled days seems to have taken the length and loneliness out of the author's long, lone winter.—"The Unveiled Ladies of Stamboul" (Houghton, \$4.00), by Demetria Vaka, has a title which should be a subtitle, as the ladies of Stamboul are only used as pegs upon which is hung some very clever Turkish and English propaganda. The story of present day conditions met within this book will hardly lead one to conclude the Turkish women of today, as street cleaners, shop girls and unhappy widows, grass and otherwise, are to be congratulated on their change of status.—"Down the Mackenzie" (Macmillan), by Fullerton Waldo, is a travel story of the great Northwest, down "through the great lone land." The adventurer writes entertainingly and sees all things with knowingly sympathetic eyes. He pays sincere

tribute to the Catholic Bishop and the Gray Nuns.—"The Peaks of Shala" (Harper), by Rose Wilder Lane, tells of travel through Albania and the habits of the people there. Far up into the mountain fastnesses the author travels, mostly through drenching rain, and finds a civilization fossilized these many centuries, where men have unswerving respect for tribal laws and customs hoary with the sanction of their fathers.—"Into the East" (Macmillan), by Richard Curle, with a preface by Joseph Conrad, is a series of appreciations of Eastern cities, Rangoon, Mandalay, Singapore, etc. He catches the massive silences of the jungle and the throb of the tropic night and "the vacuous quiet" of a rubber plantation. His description of the atmosphere of the Federated Malay States where people are seen "killing time with a distracted expression of haste" rudely brings one back to old New York.

The Church.—Last year the Anglican Bishop Gore delivered a series of addresses against Roman Catholicism. Fr. F. Woodlock, S.J., answered these attacks in five lectures, now published in book form, "Constantinople, Canterbury and Rome" (Longmans, \$1.25). The author has little difficulty in showing that the Bishop, who calls himself an Anglo-Catholic, is in reality a Protestant, for he bases his whole position on the principle of private judgment in religious matters.—"Christianity and Liberalism" (Macmillan), by J. Gresham Machen, D.D., is a frank confession by a Princeton professor of theology of the terrible inroads Liberalism is making in the Protestant churches, and a cry for cooperation to stay this dread advance. The book is not a defense of Christianity but a clear statement of the doctrines hitherto considered by Protestants as absolutely essential. When however these are compared with the tenets of the so called liberal Christianity, the latter stands out clearly as downright paganism. Liberalism then should have no place in any creedal church, but the fact is that not only laymen but many ministers are infected with this naturalism, and common honesty demands they come out into the open and relinquish their charges. So indeed the professor argues; but to the Catholic, the whole dreary situation is but the outcome of Protestantism itself.—"The Heavenly Road" by Rosalie M. Levy (14 E. 29th St., New York), has gone into its fourth edition. This is a very practical pamphlet to put into the hands of prospective Jewish converts.

With the Poets.—Careful workmanship and deep devotion mark "A Priest's Prayer and Other Poems" (Burns, Oates), by Allan Ross, priest of the London Oratory. Love of the Blessed Mother is in the verses, and appreciation of the things of eternity over those of time, and if Father Ross is denied a place among the bards sublime, his songs have the merit of gushing from the heart.—"Oxford Poetry, 1921" and "Oxford Poetry, 1922" (Appleton, \$1.00 each), contain verses written by undergraduates at Oxford during the past two years. There is little emotion in any of the selections and the diction is rather lacking in inspiration. It is difficult to see why the selections were chosen for publication.—More cheering is the little book entitled "In the House of My Pilgrimage" (Longmans, \$1.50), by a member of an Anglican sisterhood. The poems are mostly religious, striking a note of deep piety and, in many places, of genuine inspiration. Some of the verse schemes reveal the influence of the English religious poets of the sixteenth century.—In "Tierras Amigas," a daintily printed little volume of Spanish verse by Fernando de Arteaga y Pereira (Oxford, \$1.50), students and lovers of Castilian literature will recognize the easy versification and the romantic inspiration of a disciple of the school of Becquer. Like Becquer, the poet sounds a little too uniformly that chord of melancholy and mild skepticism which easily loses its power, when its vibrations are too prolonged. Mr. de Arteaga y Pereira has among other gifts the art of terse

and vivid representation of those seemingly commonplace facts of life, in which only the eye and the soul of a poet detect the beautiful.—"Songs for Fishermen" (Stewart, \$2.50), by Joseph Morris and St. Clair Adams, is a musical symposium of enthusiastic ichthyologists, replete with much philosophy of life and not a parsimony of poetry. Here one welters in an ocean of experience (all, however, from the angler's angle) with its deeps and shallows, storms and calms, crest and trough and ebb and flow. A delightfully entertaining introduction opens the book and several invaluable appendices, an index of authors, a roster of streams, notes and a brief bibliography with magazine-list afford a fitting ending.

BOOKS RECEIVED

- D. Appleton & Co., New York:**
Swinging Lanterns. By Elizabeth C. Enders. \$2.50.
- Association Press, New York:**
Cave Boys. By H. M. Burr. \$1.75; Ethics of Capitalism. By Judson C. Rosebush. \$1.50.
- The Atlantic Monthly Press, Boston:**
Variety in the Little Garden. By Mrs. Francis King. \$1.75; The Pilgrim's Progress. By John Bunyan. \$1.50.
- Benzelger Bros., New York:**
A Knight in Palestine. By Arnel O'Connor, K.B.S. \$1.25; Whoopee! By Neil Boynton, S.J.; Catholic Doctrine and Practice. By the Rev. John Lee. \$3.50.
- The Catholic University of America, Washington:**
The Lord's Command to Baptize. By Bernard H. Cuneo; A Study of the Vocabulary and Rhetoric of the Letters of Saint Augustine. By Sister Wilfrid Parsons, A.M.
- The Century Co., New York:**
A Parent's Manual. Child Problems, Mental and Moral. By Maximilian Graumann. \$2.50.
- George H. Doran & Co., New York:**
The Doctor Looks at Literature. By Joseph Collins. \$3.00.
- Doubleday, Page & Co., New York:**
Three Studies in English Literature: Kipling, Galsworthy, Shakespeare. By André Chevrillon. \$2.50.
- E. P. Dutton & Co., New York:**
Sunwise Turn. By Madge Jenison. \$2.00; The New-Old World. By Thomas Dickinson. \$2.50.
- Examiner Press, Bombay:**
Thirteen Articles on Freemasonry. By Ernest R. Hull, S.J.
- Ginn & Co., Boston:**
Outlines of American Foreign Commerce. By Avar L. Bishop. \$3.00.
- Harper Bros., New York:**
League or War? By Irving Fisher. \$2.00.
- D. C. Heath & Co., New York:**
American History for Grammar Grades. By Everett Barnes.
- B. Herder Book Co., St. Louis:**
The Poor Souls in Purgatory. By the Rt. Rev. P. W. Keppler. \$1.50; Milestones. By William F. Robison, S.J. \$1.50; Thy Love and Thy Grace. By C. Lattey, S.J. \$2.00.
- Henry Holt & Co., New York:**
A Child's Day. By Walter de la Mare.
- Houghton, Mifflin & Co., Boston:**
A Life of William Shakespeare. By Joseph Quincy Adams. \$7.50.
- Longmans, Green & Co., New York:**
The Appearance of Mind. By James McKerrow, M.B. \$2.00; A Memoir of Mother Francis Raphael, O.S.D. Edited by Rev. F. Bertrand Wilberforce, O.P. \$4.20.
- Loyola University Press, Chicago:**
Saint Ferdinand de Florissant. By Gilbert J. Garraghan, S.J.
- Macmillan Co., New York:**
Marie De L'Agnus Dei. By Rev. Michael Hill, S.J. \$2.25; The Standard of Living. By Newell H. Comish, M.S. \$2.00; Wisdom of the Wilderness. By Charles G. Roberts. \$1.75; Sea-Change. By Muna Lee. \$1.50; Intelligence Measurement. By S. C. Kohn, Ph.D.; International Society. By Phillip Marshall Brown. \$1.50; Thirty Years of Psychological Research. By Charles Richet. \$6.00; Amiel's Journal. By Mrs. Humphrey Ward. \$2.00; The Realm of Poetry. By Stephen J. Brown, S.J.; The New Poetry. By Monroe and Henderson. \$3.50; The Religion of the Lower Races. By Edwin Smith. \$1.00; Dethronements. Imaginary Portraits of Political Characters Done in Dialogue. By Laurence Housman. \$1.25.
- Paulist Press, New York:**
Life of the Rev. Mother Amadeus of the Heart of Jesus. Sketch Compiled from Convent Annals by an Ursuline of Alaska. \$1.50.
- Charles Scribner's Sons, New York:**
Through the Wheat. By Thomas Boyd. \$1.75; The Divinity of Christ in the New Testament. By J. Herbert Williams, M.A. \$2.00.
- Small, Maynard & Co., Boston:**
Little Plays of St. Francis of Assisi. By Laurence Housman. \$3.00; The Story of a Man's Mind. By George Humphrey. \$3.00; Two Years in Southern Seas. By Charlotte Cameron. \$4.50.
- Stewart Kidd & Co., Cincinnati:**
The Outdoorsman's Handbook. By H. S. Watson and Capt. Paul A. Curtis, Jr. \$1.50; Autocamping. By F. E. Brimmer. \$2.00.
- The Stratford Press, Boston:**
Fact and Fiction About Evolution. By R. L. Foster. \$2.00. In Diverse Mood. By Cletus Zembrod. \$2.00.
- P. Tequi, Paris:**
Cours D'Instructions Dominicales. Par Chanoine R. Turcan. 3 Tomes. Troisième Edition; Miracle et Mystique. Par Dom S. Louismet, O.S.B.; Jeunesse et Pureté. Par Abbé Henri Morice. Quatrième Edition; Lettres de Mgr. De Segur. Par le Marquis De Segur. Nouvelle Edition; Sauvons Nos Ames. Par Abbé Charles Grimaud. Deuxième Edition.
- University of Chicago Press, Chicago:**
Syllabus of American Literature. By William T. Hastings.

Education

English Professors in Conference

A GLANCE at the curricula of our universities will leave one convinced of the honored place which the study of English in all its phases has assumed in modern education. The number of undergraduates majoring in English is greater by far than that of those majoring in the classics. Oxford and Cambridge, so long the repositories of the classical tradition in education, see themselves grow in importance as places where the formal study of English may be prosecuted. At Cambridge, Sir Arthur Quiller-Couch, King Edward VII professor of English, has done much to make the serious study of English literature captivating and even compelling.

An added evidence of the increasing supply and demand for English studies, is the conference of British and American Professors of English, under the auspices of the Joint Committee appointed at the London Conference in 1920, and the American Committee of Fifty, held recently at Columbia University. Delegates from more than 150 institutions were present. As was quite fitting, these delegates were drawn not only from American, but also from British and Canadian universities. A partial roll-call of distinguished names of those who took part in the conference will serve to give an idea of the work in hand, the interest it evoked, and the serious consideration that is being given to the question of English in our schools. To the conference came Sir Israel Gollancz, Litt.D., F.B.A., University Professor of English Language and Literature, King's College, University of London; Herbert John Clifford Grierson, Hon. LL.D., Hon. D.Litt., Professor of Rhetoric and English Literature, Edinburgh University; Frederic S. Boas, M.A., LL.D., Vice-President of the English Association; George Gordon Coulton, Ph.D., Fellow of St. John's College, Cambridge; Charles Harold Herford, Litt.D., Honorary Professor of English Literature, University of Manchester; A. W. Reed, M.A., King's College, London. Among the American professors and institutes represented mention may be made of Henry Van Dyke, D.D., LL.D., Hon. D. C. L. Murray Professor of English Literature, Princeton University; Paul Elmer More, LL.D.; George Henry Nettleton, Ph.D., Litt.D., Professor of English, Yale University; the Rev. Francis P. Donnelly, S.J., Professor of Rhetoric, St. Andrew-on-Hudson; John Matthews Manly, Ph.D., LL.D., Litt.D., Head of the Department of English, University of Chicago, President of the Modern Humanities Research Association; Fred Newton Scott, Ph.D., Head of the Department of Rhetoric in the College of Literature, Science and the Arts, University of Michigan; Wilbur Lucius Cross, Ph.D., Acting Provost, Dean of the Graduate School, Sterling Professor of English, Yale University; Helen Gray Cone, Litt.D., Head of the Department of

English, Hunter College; C. Alphonso Smith, Ph.D., LL.D., L.H.D., Head of the Department of English, United States Naval Academy; William Allan Neilson, Ph.D., LL.D., President of Smith College; Vida Dutton Scudder, A.M., Professor of English Literature, Wellesley College.

The first meeting, which was a general one, dealt mainly with the question of the present state of the English Language as it is spoken in England and in America, with the writing of English and with standards in English studies. Professor Fred Newton Scott, of the University of Michigan, opened the conference with a happy note. He would have it, that, after all, the English language is the English language, and they in England and we in America speak the same tongue. Subsequent speakers proved to be in agreement with this contention. It appears that this more or less obvious remark had to be made, for the fact that nowadays we often hear tell of "Americanese" or even the American language, and the fact that in some quarters sharp distinction is made between American literature and English literature, make the question at least moot. That some differences do exist between English as it is spoken in England and English as it is spoken here was admitted by Professor Scott, who proceeded to point some of them out. They consist to some extent in divergences of vocabulary, to a somewhat larger extent perhaps in those of idiom and phrase, but mostly it appears in the way the respective peoples intone their sentences, chant them, sing them, as it were. It was thought that further study along these lines would make for a more uniform spoken English, and it is to be hoped that Professor Scott will continue his labors in this direction.

Professor Van Dyke spoke on "Talking, Reading and Writing English in America." According to him our speech has become slovenly.

One of the chief dangers to our rich and vivid language today is the slovenly way in which it is spoken, not only in the streets, but also in the pulpit, on the stage and even in the class room. Dialect and local accent, brogue and burr, are the spice of talk, but lazy, unintelligible, syncopated speech is like a dirty face. America may be the chief offender in this, but if my memory does not fail me, I have heard this year some folk talk in "Lunnon" who were hard to understand and whose voices were perceptibly nasal—quite as much so as the voices of "Noo Yawk."

I cannot follow the famous American inventor who recently predicted that the education of the future will be chiefly conducted through motion pictures, not through books. That method would surely weaken the inward sight and spread the new insanity of the movie mind.

Upon the question of writing English Dr. Van Dyke had this to say: "Read, read, read the works of men who have made English literature one of the glories and blessings of our race," and the piercing earnestness of his "read, read, read," lingers impressively in the memory. His was one of the most interesting and practical of the papers read and was a clear challenge to the teachers of

English to do their utmost to improve the spoken and written language. It was proposed as a practical means to bring this about that the Society for Pure English and similar societies be encouraged and spread in the two countries.

The occasion of the tercentenary of the "First Folio" was pleasantly celebrated at a morning session devoted to that subject. Sir Israel Gollancz, noted Shakespearean scholar, spoke vigorously on his subject, "The Tercentenary of the First Folio." Elmer Edgar Stoll, Ph.D., Professor of English, University of Minnesota, read a thoughtful paper entitled "Shakespeare, the Genius Unspoiled." Richard Warwick Bond, M.A., Professor of English Language and Literature, University College, Nottingham, commented on "The Classical Influence of the Closing Plays." "Shakespeare Today" was the subject of the paper read by Professor Boas. With deliberate intent he took Shakespeare on his unpopular side, gave us some modern objections to Shakespeare, outlined what in the modern world of today is damaging to Shakespeare. He did not make these objections his own, for he admitted that "Shakespeare keeps in the highway of life." But he gave it out that some opined that the analytical, scientific mind of today is against Shakespeare, that the Anglo-Catholic revival stirring up interest in the medieval is drawing attention away from Shakespeare to keep it fixed on Dante, that the repudiation of Luther is very nearly the repudiation of Shakespeare, that the plays of Shakespeare with their lack of recognition of organized labor are fearfully wanting in something modern. He was confident however that Shakespeare would outlast the plays that make labor problems and marriage problems their themes. Professor Boas gave a learned discourse and leaves us his debtors. As one of the delegates remarked, "We have all reaped in the fields of Boas."

In the session on Critical Theory, Frank Wadleigh Chandler, Ph.D., Professor of English and Comparative Literature in the University of Cincinnati, spoke upon "The Recent Trend in Critical Theory." Father Donnelly discoursed eloquently on "The Permanence of Critical Principles." Paul Elmer More, talking upon "Critics and Professors," made the point that specialization in English might be pushed too far. He claimed that the roots of English literature were not in Chaucer but in Greece and Rome. He thought that Catholic writers wrote better English than Protestant writers, and claimed that if no religion were taught in the schools, the student of English would be sorely handicapped as he would be deprived of "the grand style in English literature from Wyclif to Cardinal Newman."

During the sessions the classics received some treatment, at least in the way of recommending that the student be urged to take them up. As to what science a student of English should pursue, and it was generally agreed he should know some science, suggestions pointed to

chemistry, physics, paleography, philology. The last two seemed to be more closely allied to the work of the specialist in English.

A word must be said in praise of the paper read by Robert Kilburn Root, Ph.D., Professor of English, Princeton University. The subject was "What Are We Teaching?" The answer would appear to be that we are teaching biography, that not enough insistence is placed upon the content of literature, upon *belles lettres* as such. Our undergraduates are told of the "evolution of the novel," "the evolution of the essay," and scientific terms are used as the phraseology of modern criticism. The danger is that if this science of evolution turns out to be a "pseudo-science" it may be that our teaching of literature may be something "pseudo" also.

The whole conference was an inspiring exhibition of earnest minds. The knowledge that in a conference of professors particularly interested in English there could be made a suggestion that religion be taught in our universities, that the classics go alongside of English in the education for culture, that the English student must be to some extent acquainted with science, that literature be studied for what is said there as a human document not as a necessary step in a blind process of evolution;—the knowledge of these things, though they would appear to be such as needed no stressing, is yet comforting knowledge to put before the world, lest the world press specialization to narrowness, and a broad general culture be shoved from curricula.

CAROL L. BERNHARDT, S.J.

Sociology

Law, Legislation, and Liberty

IN his charming volume of reminiscences, "The Days Before Yesterday," Lord Frederic Hamilton tells of the postmaster of Nyons, a tiny village in the south of France. "His official instructions," writes Lord Frederic, "formed a volume as big as a family bible. It would have taken years to learn all those regulations," and from the undercurrent of Lord Frederic's comment, I gather that the worthy postmaster had not even begun the task. We in America, postmasters, policemen and simple citizens are becoming involved in a mass, or mess, of legislation fully as complicated, and since ignorance of the law is held to excuse no man, the wonder grows that so many of us are still out of jail. Nearly ten years ago. Dr. A. V. Dicey of Oxford estimated that Congress and the State legislatures annually enact more legislation than is even proposed in the local and national parliaments of Great Britain, Germany, France, Italy, and Austria-Hungary. Since that time, we have indulged our passion for law-making even more freely. What Lilly observed of England toward the end of the nineteenth century is particularly true of the United States, "Never was there a time when there were more laws and less law"

Writing in the *Budget* for May 1, Mr. William P. Helm remarks that it is a poor year which does not bring us about 10,000 new laws. In the winter and spring of 1922-23, Congress and forty-three State legislatures presented the national museum with approximately 15,000 specimens of legislation, if not of law. If to this number be added the statutes and ordinances passed by the city, town and village councils, the total rises to an annual enactment of about 200,000 legislative measures. At the present moment, the grand total of laws and ordinances in effect throughout the United States exceeds 2,000,000, and that target for abuse, the New York policeman, "must have a working knowledge of at least 16,000 statutes, if he is to enforce intelligently the various city ordinances, State laws, and Congressional enactments, committed in whole or in part to his charge."

Now if these laws were uniformly based upon a rule of right reason contributing to the common good, there would be no cause for apprehension. For the common good cannot be long maintained without some sacrifice of freedom; without this sacrifice government tends either to anarchy in one direction, or to autocracy in the other. It may be freely admitted that without law there is no liberty, but legislation is quite another matter, and the reconciliation of liberty with legislation is not easily accomplished. Writing some ten years ago, at a time when there were no such restrictions upon the First Amendment as the espionage act, Professor Burgess felt free to observe that modern governments, particularly our own, were not trying to find a reconciliation but to dodge it. In principle, he observed, there was too much legislation. In practise, there was too little. Disorder arose from the non-enforcement of laws upon which the common good largely depended, and from the enforcement of so-called laws which improperly abridged the liberty of the individual. The man in the street has no taste for metaphysical disquisitions and has never powdered his head with the dust of the law, but he feels that Professor Burgess has told the truth. He states his views in a few simple observations, the first of which is that a court of law is the last place in the world to look for justice. As far as he can see, the law is an ass, a docile ass led by the rich at the end of a string. He knows that in New York in 1923, two scoundrels who stole six million dollars nearly went scot-free, and that when the State did at last secure a conviction, the severest penalty which the court could inflict was a jail-sentence which may expire in less than eleven months. As for social legislation, he observes that its action is like that of a man who steals your house and offers you in return a ticket in the bread-line. All this mass of legislation does not serve to restrict the operations of rich malefactors in high places, and it does not help the poor man to pay the mortgage on his home. In fact, although he may not know it, as laws increase in number, the burden of taxation grows. The final conclusion of the man in the street, that a

mighty poor way of getting anything or abolishing anything is to pass a law for it or a law against it, is amply justified.

Yet the craze for laws, more laws, new laws, continues, and with the craze come the most fatal loss of all, loss of self-dependence, and the melancholy delusion that the Government is and by right should be an agency to do those things which we should do for ourselves. Brave was the protest spoken in the shadow of Bunker Hill by Mr. Albert Beveridge on June 17:

Fatal error! Instead, all government in America should be restricted in every direction, rather than inflated in any direction. Governmental supervision of and interference with human life and human activities in the United States bids fair to break down our entire experiment in self-government. . . .

A dozen years ago, that eminent scholar, Dr. John Finley, publicly called attention to the fact that 104 new public commissions had, even then, been created by the various States in a single year. This bureau breeding has gone on ever since with increasing fecundity, and with the multiplication of these tentacles of government, up go taxes, and down goes liberty. . . .

America would be better off as a country, and Americans happier and more prosperous as a people, if two-thirds of our regulations, restrictions and inhibitions were removed. We are so ordered about and "bossed;" we are forbidden to do this, that and the other; the whole country is so goose-stepped by the most numerous and costly bureaucracy the world ever saw, that educated foreign observers sneer at our so-called liberty, and marvel at our docile patience. We are permitting the discrediting of the best plan of government ever devised, and we are endangering all government by allowing too much government.

Well, what next? None of us will object to the employment of government as an agent of social reform, but all of us desire to see that government does not go outside its proper field, beyond the lines proposed, for instance, by Leo XIII, in his Encyclical on the Condition of the Working Classes. But the end is not in sight. As I slip a new sheet of paper into my typewriter, my eye falls on a recent copy of the *Survey*, and I remember with a sigh that following the example of the Smith-Townerites who would set up national control of education, Mr. Homer Folks is launching a campaign for the creation of a Federal Department of Public Welfare! The worthy postmaster of Nyons is to be envied. His volume of instructions was as small as a family bible.

PAUL L. BLAKELY, S.J.

Note and Comment

Home Sweet Home

IN connection with the ceremonies attending the celebrations of the centenary of John Howard Payne's ballad, "Home Sweet Home," a contribution by W. H. Grattan Flood, in the *Month* for May, recalls the fact that Payne became a Catholic before he died April 1, 1852, at Tunis, where he was United States Consul. Dr. Flood quotes this letter which the poet, Father A. J. Ryan, wrote to the *Catholic Columbian* in 1883:

The author of "Home, Sweet Home" has found a home of

loving, pathetic memory in countless hearts. How many know that this sad heart had found a home in the Catholic Church? When the corpse of the homeless exile was brought to this country, how is it that a minister of the Episcopal Church officiated at his obsequies? In 1852 Payne died, in the sixty-second year of his age. The Catholic Bishop of Tunis was on terms of closest intimacy with the poet, and the priest who prayed at his grave spoke often of him in terms of highest praise.

During his sickness the Sisters of Charity—Rosalie, Josephine, Marie and Celeste—nursed him. And they, with his Moorish domestics and his Mussulman servant Mohammed saw his spirit pass away, and closed his eyes in death. This information will be new to many and will gladden many a Catholic heart.

Payne was buried at Tunis, but the body was later brought to the United States and buried in Oak Hill Cemetery, Washington, D. C.

A Miniature of Austrian Life

IMMINENT catastrophe to the State has been averted in Austria, a correspondent writes to us, but the danger that has been removed from the body politic as such, still impends over countless individuals and over many of our Catholic institutions. Here is a personal touch that best tells the story:

The sword of Damocles has not been removed. It has changed its place. I have a friend in whose household there is an old aunt. My friend with all her work earns about 500,000 kronen less than her household costs a month. So after having had her fill of daily work she sits down, not to rest, but to worry, wondering how she can provide the lacking cash. If there is no other way she takes to selling her little jewels or other keepsakes of the family, such as old china, miniatures, etc. It is a life to make the most cheerful person melancholy and pessimistic. And yet we cannot simply get rid of those among us who, instead of earning money, need care, medicine, the attention of the doctor and special food. It is a terribly hard time for those who are ill and for those who have to keep them.

Appeals from Austrian convents continue also with their bitter threnody. As for Germany, the abysmal fall of the mark calls for no further comment. We all understand what that means in the lives of the people and what it implies for our Catholic institutions.

Pittsburgh Missionary Lay Confraternity

IT gives us great pleasure to call attention to the Annual Report of the Confraternity of Christian Doctrine of Pittsburgh. Similar in its purpose to the Catholic Instruction League centered in Chicago, it is a lay organization founded to conduct Sunday schools and afford other spiritual assistance to Catholics in neglected sections of the Pittsburgh diocese, principally in mining towns and country districts. Its activities are directed from fifteen different centers. During the past year 27 new missions were opened by it. The number of teachers engaged in this work was 863 and the number of children enrolled 20,241. There were 230 Baptisms, 2,076 first Confessions, 2,088 first Communions. The religious articles and the Catholic literature distributed ran up into many tens of thousands. Separate visits to families are given

as 15,678. Converts were made, fallen-away Catholics brought back, marriages validated, many hundreds of Catholic children taken from non-Catholic Sunday schools, where their perversion would have been certain, and some were placed in Catholic parish schools. The expenses of this great missionary undertaking for the year 1922 were \$27,221.24. Here then is an example for other dioceses to emulate. Complete information will doubtless be cheerfully given by the director of this Confraternity, the Rev. D. A. Lawless, St. Mary of Mercy Church, 204 Ferry Street, Pittsburgh, Pa. Why should not every diocese have its catechetical lay confraternity, whether of the Pittsburgh or of the Chicago type? The latter has been described by us at various times.

Brooklyn Diocese Scores a Triumph

BROOKLYN diocese has just completed a two-million dollar campaign for three Catholic high schools. The returns, as announced in the *Brooklyn Tablet*, were \$2,062,458.84. The total expenses were only \$470.25. This item is looked upon as probably the most remarkable point in the campaign results. There were no headquarters to be financed, and the work was carried on by men and women volunteers under the personal direction of Bishop Molloy's secretary, the Rev. James T. Kelty. Thus was realized the original promise that one hundred cents on every dollar would go for the sole purpose of the drive.

Negro Activities for Cardinal Gibbons Institute

THE first building of the Cardinal Gibbons Institute, "dedicated to the efforts of the colored men and women," will be created during this summer. More or less permanent committees to raise the necessary funds have been organized in different sections of the country on a non-denominational basis. Appeals will be made to the colored people in the first place, and then to their white friends. The credit for raising the money will be largely due to the enterprise of the colored campaign workers themselves. At the mass meetings conducted by them both Catholic and non-Catholic speakers are invited, white and colored. The most successful of the gatherings hitherto held was probably that at which Archbishop Curley was the principal speaker. Over 2,000 colored men and women packed the Regent Theater, Baltimore. "James Cardinal Gibbons," said the Archbishop, "as a true priest of God, was concerned with men's souls and not with the color of their skin." The name of the late Cardinal was selected by the Board of Trustees for the new colored school, first because he provided the money to purchase the 200-acre site for this institution, and again because: "This great churchman had a very great interest in the colored race and whatever concerned it. This he showed by his works all through life." The school may be opened in the latter part of the present year.